

ment of them, then a Landlord is to his Tenant for the payment of his Rent, Conference, pag. 161. (To the same purpose also he speaks in his *Vindication*, pag. 315.) which is somewhat different, I wis, from *meer Alms*. And how contemptibly soever these Priests think of *John Wickliffe*, it appears that the University of Oxford in their publick Testimonial, gave high commendation of him, not only as a man of profound learning, but as a stout and valiant Champion of the Faith, *Martyrol*. pag. 412. And that *John Hus* the Bohemian, by publick Disputation in the University of Prague, did maintain and defend the Articles of *Wickliffe*, and particularly, that Tythes were pure *Alms*, and might be taken from the Clergy, pag. 425. And though *Wickliffe* it seems be not thought worthy the Name of a Martyr, yet *Hus*, I hope, I may adventure to stile one, without the danger of being called again a manifest Lye, since *Hus* was actually Burnt at Constance, by sentence of the same Council which commanded the burning of *Wickliffe's* Bones, and for maintaining *Wickliffe's* Articles.

Neither did *Swinderby*, *Bret*, or *Thorp* hold Tythes in that Notion of temporal Right that these Priests do. For *Swinderby* held Tythes to be *meer Alms*, which might lawfully be taken from the Priest. And in his seventh Article he says, No Priest ought by bargaining and covenant to sell his Ghostly travel (that is, his spiritual Service or Ministry) of which among many particulars he names *Prayers*, *Baptism*, *Confirming*, *Marrying*, &c. *Martyrol*. pag. 431. Which *Hus* also maintained, saying, 'It is no argument, that if the Curate do perform his corporal Ministry, that he ought therefore to challenge Tythes by a civil Title, because that as well as the

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'behalf of him which giveth the Tythes, as also in  
 'the behalf of the Curate, every such Ministry  
 'ought freely to be given, and not by any civil ex-  
 'change, pag. 426. *Brute* also not only denied  
 the *divine* Right of Tythes, which he judiciously and  
 plainly disproves; shewing that *Tythes under the*  
*Law were Ceremonial*, and therefore ended by *Christ*,  
 and not being afterwards commanded by *Christ* or his  
 Apostles, *Christian People are not bound to pay*  
*Tythes* either by the Law of *Moses* or of *Christ*, pag.  
 446, 447. but accounted Tythes *meer Alms*, as it  
 seems by the Articles exhibited against him, pag.  
 438. although he sayes, *By the tradition of men they*  
*are bound to pay them*, pag. 447. yet by the word  
*Tradition*, that seems rather meant *de facto* then *de*  
*jure*. As for *Thorp*, he denied not only the *divine*  
 Right of Tythes, but the *temporal* Right also that  
 these Priests plead for; for he shews that *the Pari-*  
*soners have power to detain their Tythes*, 'The Pari-  
 'soners (sayes he) that pay their temporal Goods  
 ' (be they Tythes or Offerings) to Priests that do not  
 ' their Office among them justly, are partners of e-  
 'very Sin of those Priests, because that they sustain  
 ' those Priests fully in their Sin, by their temporal  
 ' Goods, pag. 494. And being rebuked by the  
 Arch Bishop for expugning the freedom of holy Church,  
 he said, 'Sr. Why call ye the taking of Tythes,  
 ' and of such other duties that Priests challenge now  
 ' (WRONGFULLY) the freedom of holy Church:  
 ' since neither *Christ* nor his Apostles challenged nor  
 ' took such Duties. Therefore these takings of  
 ' Priests now are NOT called JUSTLY the freedom  
 ' of Holy Church, but all such giving and taking  
 ' ought to be called and holden the SLANDEROUS  
 ' GOV-

**COVETOUSNESS** of Men of the Holy Church,  
pag. 495.

Thus hast thou, Reader, *in part*, the Opinions of these Men concerning Tythes, which it may be the Priest will call *senseless Sayings*, as he did before. However, it is manifest by these sayings, that his was *not a true saying*, when he said, those Men were no more against Tythes then I represent the Priest himself to be.

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CHAP. V.

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## CHAP. V.

HAVING shewed that *Tythes were of Popish Institution*, and as such denied by many good men (not unworthy the Name of Martyrs) whom God raised up in former Ages to bear witness against the Corruptions of the Church of *Rome*, and who for such their witness-bearing did suffer under that Church; I come in the next place to consider what these two Priests have further offered concerning a *temporal Right to Tythes*.

§ 1. The Author of the *Right of Tythes*, to shew on what ground our Kings and Parliaments proceeded in estating Tythes on the Clergy, sets down (pag. 141.) a Rule or Axiome of K. *Edward the Confessor*, viz. That it is the duty of a King to preserve, cherish, maintain and govern the Churches of their Dominions, according to the Constitutions of their Fathers and Predecessors.

If this was the Rule by which our Kings and Parliaments in the Reformation have settled Tythes upon the Clergy; then are Tythes no clearer from Popery in their settlement, than in their Institution: for if *Edw. 6.* settled Tythes according to the Constitutions of his Father *Hen. 8.* and if *Hen. 8.* settled Tythes according to the Constitutions of his Father *Hen. 7.* and so back; then seeing it is certain that *Hen. 7.* and his Predecessors were professed Papists, and devoted to the Church of *Rome*, and consequently that the Constitutions for the maintenance of the

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Church made by or under them were fully and absolutely Popish, it will follow that the settlement of Tythes, by which the Priests now claim a temporal Right to them, was made according to Popish Constitutions, which I think is not for the credit of their Claim.

But he says, *If I would fairly have disproved this Temporal Right, I should have shewed there were no human Laws to estate Tythes on the Church, nor no remedies in the Courts of Justice against any that detained them, &c. pag. 142.*

That's his mistake. If I had argued against *Fact*; the way he proposes had not been improper: but arguing against his pretended *Right*, I conceive I took the right method, and am well content to submit it to the sentence of every judicious and impartial Reader, That they have Remedies in Courts against such as do not give them Tythes, and that they are not backward to use those Remedies to the utmost degree of Severity and Rigour, is a known and certain Truth, confirm'd by the ruin of many an industrious Family, and sealed with the innocent Blood of many a Conscientious Man, who has dyed a Prisoner at their Suit for Tythes. But I hope he will not argue from *Fact* to *Right*, and infer that it ought to be so, because it is so. The Popish Priests (as I shew'd him in my former Book, pag. 360.) had Law on their sides *exce*, in this Nation, as well as he, and have it still elsewhere; and others of another Name, within our own remembrance, had Law on their sides and the same Law too (and were forward enough to use it) by which the present Priests recover Tythes. Had these therefore, will he say, a right to Tythes? If he affirms it, he knows what follows: if he denies it, the

the consequence is plain, That *Law and Right* are not inseparable. He says, *To contrive by Sophistry and Probabilities to shew a thing cannot be, which we see with our Eyes, is to nibble, not dispute.*

I did not go about to shew that what he sees with his Eyes cannot be; but I endeavour'd fairly and without Sophistry to prove, that what he sees with his Eyes (in this case) should not be: not that it cannot be; but that it cannot rightly and justly be. And upon the Priest's comparing his Right with the Parishioners, and making them to stand upon the same bottom, I argued for four or five pages together, shewing the ground of their Claims to be different, the one temporal, the other spiritual; and plainly proving, that a temporal settlement of Tythes is not sufficient to give the Priests a right thereto, because Tythes are claimed upon considerations that are not temporal, but spiritual; see *Truth prevailing*, pag. 311, 312, 313, 314, 315. To all which, the Author of the *Friendly Conference* in his *Vindication*, repeating these words of mine, 'That I claim my Estate in a natural and civil capacity, without relation to a ministerial Function, returns this Reply, pag. 310. *This will pass for an Argument, when he can prove that the Ministers of the Gospel ought to be reputed Out-laws, and what is set apart for such ought to be exposed to the Rapine of every sacriligious Russian. And if humane Laws be a good Plea for other men, I do not know why they should be a bad Plea for us, and this (says he) may serve to answer several of his pages, where he beats the Air with a repetition of a company of vain and empty words.*

Is not this a strange Answer? what part of it is either sober or at all pertinent to the matter? But

letting pass the former part of this Answer (which bespeaks him a fitter man to *wrangle with Russians*, then discourse with sober and civil people) since in the latter part he says, *If humane Laws be a good Plea for other men, he does not know why they should be a bad Plea for them*, I will adventure once more to incur his Displeasure, by telling him that one Reason is, because his Plea being spiritual, grounded upon a spiritual consideration, is not suitable to those humane and temporal Laws, as other mens Pleas, which are not spiritual, but temporal, are. And when his Brother Priest insists on the Divine Right of Tythes, and claims them by the Law of God, if one of his Parishioners (or any Lay-man) should say as this Priest does, *If Divine Laws may be a good Plea for other men, I do not know why they should be a bad Plea for me*; and thereupon produce either the Law of *Moses*, or some Text in the New Testament to prove his Title to the Estate he claims; would not he be apt to smile at his Parishioner, and inform him, that he claiming in a *civil* capacity, not upon *spiritual* but *temporal* Considerations, must have recourse to *humane* Laws for the Confirmation of his Claim, and not expect to have a *civil* Claim grounded on *humane* and *temporal* Considerations, secured and made good unto him by the *spiritual* and *divine* Law of God? With how much more Reason might his Parishioner even laugh out-right at him, who pretending to be a Minister of Christ, and in that capacity or Qualification claiming Tythes as due to him, *not upon temporal* but *spiritual* Considerations, betakes himself to humane Laws to make his Title good?

But leaving this as a sufficient Reply to that little  
piece

piece of insufficient Answer, which he is pleased to afford to so many pages of mine, I turn me to the other Priest, who I find uses many more words, though not much more to the purpose.

§ 2. In my Answer to the first Priest, pag. 311. I said, ' I shall discover his Fallacy further, by telling him, not only that I enjoy my Estate as a temporal Right, but also that I claim it in a natural and civil Capacity, without relation to a ministerial Function or spiritual Office, as a Man, not as a Minister of Christ. But the Priest doth not claim Tythes in this Capacity. He claims in a spiritual Capacity (although his Claim be false) his Claim depends upon a ministerial Function. He claims not as a Man, but as a Minister of Christ (for such he pretends to be, though he be not.) His Claim therefore to Tythes, and my Claim to my temporal Estate, differing in the very Ground and Nature of them, that which will make good my claim to my Estate, will not make good his Claim to Tythes. For my Claim to my Estate being grounded upon a natural or temporal consideration only, a temporal Right is sufficient to make it good. But his Claim to Tythes being grounded upon a spiritual consideration (as he pretends to be a Minister of Christ) a temporal Right is no way equal or suitable to his Claim. The first part of these words the Priest recites, and thereto thus replies, (Right of Tythes, pag. 143.) *T. E. doth not claim meerly in his natural Capacity, nor barely as a Man (for all his talking) since many wiser and better men then T. E. have no Estate at all; nor no Right to any: Everyman hath a natural*

*natural Capacity, but that alone gives no Title to an Estate; it is therefore as a man so qualified that T. E. claims, that is, as a Purchaser, or one to whom an Estate hath been given, or as being descended from some so qualified, or else as invested with some civil Office or Employment to which such an Estate is annexed.*

What I meant by a *natural Capacity* is explained by the word [*civil*] as also by the following words [*without relation to a ministerial Function or spiritual Office*] which plainly shews I there opposed not a *natural capacity* to a *civil capacity* (for I joyn them together) but a *natural capacity* to a *spiritual capacity*; and therefore when I mention the Priests Claim, I say he claims in a *spiritual capacity*, his Claim depends upon a *ministerial Function*. In like manner, when I say I claim *as a man*, it is clear I there intend *man* in that sense wherein *Man* is opposed to a *Minister of Christ*; and therefore afterwards speaking of the Priests Claim, I say, he claims *not as a Man*, but *as a Minister of Christ*. Neither did I say as the Priest replies, that I claim *meerly* in my *natural capacity*, or *barely* as a man; nor could the Priest, in his right Wits, understand me so to mean. But this is a meer Catch of his, to *avoid the force of my Argument*, and make his *less-observant* Readers think he has said *something*, whenas indeed what he has said is *nothing at all to the purpose*. When I say I claim in a *natural and civil capacity*, I include those *civil Qualifications* which may justly entitle to such a claim, whether they arise from *Purchase, Heirship, Free Gift, Civil Office*, or any other of *like nature*: and I shew that the Priest not claiming in *this capacity*, nor by virtue of *any of these or such like Qualifications*, his claim



claim to Tythes and mine to my temporal Estate differ in the very *ground and nature* of them; not in the *several sorts of civil Claims*, as if one claimed by *purchase*, t'other by *descent*, &c. but in the *nature of the Claims themselves*; one being *natural or civil*, t'other *spiritual or religious*. Now the Priest claiming Tythes, *not in a civil capacity, not upon civil qualifications*, but in a *spiritual or religious capacity*, upon *religious qualifications*, as a *Priest* and (pretended) *Minister of Christ*, that which will make good my *civil claim* to my Estate, will not make good his *religious claim* to Tythes. The difference between *civil and religious capacities and qualifications*, and the Claims arising therefrom may appear the more clearly, if we consider them both in one and the same Person. Suppose at this time (as was formerly frequent) a Clergy-man or Priest were *Chancellor of England*, or invested with any other civil Office; he by virtue of that *civil qualification*, would have a good claim to such *temporal Estate* as should be annexed to that *civil Office* with which he is so invested; but he could not claim *that Estate* by virtue of his *Priesthood*, or as a man *religiously* qualified, any more then he could claim *Tythes* by virtue of his *Chancellorship*, or as a man *civilly* qualified. Hence the necessary and unavoidable distinction between *civil & religious Qualifications and Claims* is manifest. Now as he that makes claim to an *Estate* by virtue of a *civil Qualification* ought to prove, maintain, defend his Claim by *humane Laws*, as being *suitable to the nature of his Claim*: so he that makes claim to *Tythes* by virtue of a *religious qualification*, ought to prove, maintain, defend his claim by *divine Laws*, as being *suitable to the nature of his Claim*.

But the Priest, having wrested my words from a natural and civil capacity, to a MEER natural capacity, void of all civil Qualifications, goes on to make what Advantage he can by this unworthy Per-  
 version. Well, sayes he, the Priest hath a natural capacity also, as well as T. E. is as much and as good a man as he; but this alone gives him no Title to his Tythes; he claims them in a spiritual capacity, as T. E. claims his Estate in a civil capacity: and now, why is not a spiritual capacity as good a ground of claim to an Estate legally settled upon it, as a civil capacity? pag. 144.

If he means by [legally settled] settled by divine & spiritual Laws, as Tythes were on the Jewish Priests, a spiritual capacity is as Good a ground of claim to an Estate so settled, as a civil capacity is of claim to an Estate settled by humane Laws; but a spiritual capacity is not so good a ground of claim to an Estate settled by humane Laws, as a civil capacity, because a Claim grounded on a civil capacity is of the same nature with humane Laws, and properly determinable by them; but in a Claim grounded on a spiritual capacity it is not so.

He sayes, pag. 145. An Estate in Land, Rent-charge, or Tolls and Customs, may be settled on the Mayor of such a City, and on his Successors forever; and then, whoso sustains that Charge, and bears that Office, hath as good a Claim by Law to that In-come, as T. E. hath to the Estate he is born to. They claim (sayes he) under different Qualifications; but one hath as good a Temporal Right for his time as the other.

He should have done well to have shewed the different Qualifications under which the Mayors of a City

City successively claim an Estate settled upon their Office. I confess I do not see how they can claim under *different qualifications*, since each of them claims *as he is Mayor*. But if the Priest has any *Crochet* in his Head (as his own phrase is) to help him out (as he seldom is without a Meuse) and can find any difference in their qualifications, as Mayors, or by which they claim, yet surely he will not find the difference between *Civil* and *Religious* qualifications among them; whatever qualifications the Mayors of a City may claim by, they are *all Civil* I trow; he does not mean I suppose that some of the Mayors claim their Toll, &c. under *civil* qualifications, and some under *Religious* qualifications. If not, how *impertinent* is it to the purpose! how *irrelative* to the Case in hand! Neither is what follows of any more force, or any whit more to the purpose. *Why* (says he, *ibid.*) *is not a Religious Office as endowable as a Civil Office?* Sure his being a Minister of Christ makes him not *uncapable* of a temporal right; for St. Paul saith, the King is *Θεοῦ Διανοῦν* the Minister of God, Rom. 13. 4.

One's being a Minister of Christ doth not make him *uncapable* of a temporal Right, nor any whit *more capable* of a temporal Right. If he that is a Minister of Christ has right to a temporal Estate (patrimonial or other) which he claims and holds in a *civil* capacity, his being a Minister of Christ doth *not divest* him of his Right to that temporal Estate, as it would *not invest* him with such a Right, if he were not in such a *civil* capacity, and under such a qualification, as doth entitle him to it. Thus we see many of the Clergy have temporal Estates, which they claim and hold in a *civil* capacity, as men under such *civil* qualifications,

fications, without any regard to their Priestly Function; and in their enjoyment of those Estates, no man I suppose impugns them. But to what end doth the Priest urge the words of St. Paul, that the King is *as it were* the Minister of God? Methinks he should not mean, that the King is the Minister of God in the same sense wherein he himself pretends to be a Minister of Christ. But if he would needs make the King a *Clergy man*, he might, one would think, have holpen him to an *higher Office* among them than a *Deaconship*. The King is indeed the Minister of God, but his ministerial function is *civil*; and therefore he is called the *civil Magistrate*. And if we consider the time wherein that Epistle to the *Romans* was written, we shall find no cause to suppose the Apostle call'd the Magistrate the Minister of God in a *Religious* and *Spiritual* sense: it being written probably about the beginning of *Nero's* Reign, then whom that Age did not bring forth a *greater Enemy* to the *Christian-Religion*. And being spoken of Magistracy in general, it cannot without the *greatest absurdity* be understood in a *Religious* sense. But if the Magisterial Office be a *civil Office* and Function, to what end serves the mention of it here? The Priest's is not such; it helps not him at all. He says, By virtue of that Ministerial Function, his Majesty claims many temporal rights (besides the antient Patrimony of his Family:) And will (adds he) this saucy Quaker say, he hath a better Title to his Estate, than the King hath to the Rights and Revenues of his Crown.

No, No: The Quaker will not be so saucy as the Priest — would gladly have him. The Quaker knows the King's Temporal Rights are Built upon a bottom

bottom as *firm* and *stable* as the *Priest's* claim to *Tythes* is *weak* and *feeble*. And the Priest knows too, that the King claims his Rights upon considerations of *another nature*, then those upon which the Priest claims Tythes: for the King claims his Rights in a *civil* capacity, and under a *civil* qualification, by virtue of the administration of a *civil* Office; but the Priest claims Tythes in a *Religious* capacity, and upon the account of a *Spiritual* Office. Judge now Reader how *very impertinently* the Priest has urged this Instance, and how far it is from helping him: After the same rate goes he on for several pages together, offering nothing of solid Argument, but *meer Sophistry*. He undertakes (pag. 146.) to evidence the Priests claim by a parallel. *Suppose*, says he, *some Prince or great Man did out of his own Inheritance make a donation of some certain Lands or Rents to an Elwood, and entail it on the Family of Elwoods forever; if T. E. be the Heir of that Family, he will say he hath as good a Right to this as if he had purchased it. And why may not, says he, the Priest claim his Tythes as justly as T. E. claims this Donative?*

There are many Reasons why he should not (both with relation to the *Giver*, to the *Gift* itself, and to the *considerations* on which it is given) but that which is most direct to the present case, is the *different capacities of the Claimers*. *T. E.* if he should claim such a Donative, must claim it in a *civil* capacity, under a *civil* qualification, without respect to any *Religious* Office; but the Priest claims *not* Tythes *so*, but quite contrary: he claims on the score of a *Religious* Office without respect to any *civil* capacity or qualification at all. What can be more *different* then two such Claims, whereof one is *meerly Civil*, the other

*merely Religious?* Now that Claim that is *civil* falls properly under the cognizance of *human* Laws, which are of the *same nature* with it; but so doth not the other. Nor were the *Religious* Donations of Tythes accounted cognizable by the *civil* Magistrate, or subjected to *human* Laws for many hundred Years after they were given.

In the winding up of this Section, he shews himself to be a man of a *base unworthy mind*, who because he finds *me fenced by Truth* against the force of his Arguments, lets fly one of his *envenomed Darts* to wound the *honour* of my deceased Mother. And rather than want an opportunity he sticks not to *make a down-right falsehood* by which to make way for his *slandrous insinuation*. His words are these, pag. 147. *Though this bold Quaker do often say [we are no Priests] I must tell him, there is more fear he is no Elwood, than we no Priests; and our Ordination is easier to prove, than T. E's Mother's honesty.*

False man and most unworthy! Let him produce if he can that place in my Book, where I say *they are no Priests*. Do I not frequently call them *Priests*, and seldom any thing else? And is this man so void of shame as well as honesty, to charge me that I often say *They are no Priests*! But it is obvious that he forged this falsehood only to usher in his *slandrous suggestion*. But I would have him know he has hereby only discovered his own *base & ungenerous Nature* (in attempting to *defame the Memory* of one whom probably he never knew, much less had ever provocation from) but is not able to *blemish her Reputation*, who was well known to be a *modest, chaste and virtuous Woman*, *unstain'd* throughout her Life with any spot of Infamy, & having *slept in Peace* about some twenty  
Years,

Years, her *Memory* is still fresh and sweet to all that knew her, and her good *Name* above the reach of this *Detractor's Tongue*.

§. 3. In his next Section, pag. 148. The Priest quotes me saying thus, pag. 314. *If the case of the Priest and of T. E. as to Temporal Right be equal, then the Priest must acknowledge he is no more a Minister of Christ then T. E. at least, that he doth not claim them as a Minister of Christ, any more then T. E. doth his temporal Estate; otherwise the parallel will not hold.*

W. at a lame quotation hath he here given! In the page out of which he has taken this, I observed how willing the Priest was, for his own interest, to parallel his case with the Parishioners, as if there were no difference at all in their Claims. One claims a temporal thing, and the other claims a temporal thing. One claims by a temporal Right, and the other claims by a temporal Right. One hath no need of a Precept or Example in holy Scripture for what he claims, no more hath the other. Thus he takes his Parishioner by the Nose, and endeavours to cokes him into a conceit, that their cases answer pat to one another, that their Right is all one, their Claim one and the same, their pretensions just alike. But then (say I) they must not stay there, the Priest must also acknowledge, he is no more a Minister of Christ then the other, at least that he doth not claim Tythes as a Minister of Christ, any more then the other doth his temporal Estate; otherwise the parallel will not hold. For if he claims Tythes as a Minister of Christ, if he demands them in consideration of a spiritual Office, I am sure then their Claims will not agree; and that which will be sufficient to make good a Title to the one, will not be so to the other. This

I recite the larger, that the Reader may see upon what grounds I made this Conclusion. The Priest sayes, *The maxim on which this inference is grounded, is this wretched absurdity? That none can have equal temporal rights by the Laws, unless they be equal in all Capacities.*

But this (to use his own term) is a wretched untruth; for my Inference is not grounded on such a Maxim: I said not that they must be equal in all Capacities; but that if one claimed in a civil capacity & the other in a spiritual, their Claims then would not agree, nor the pretended Parallel hold. There is a difference between being equal in all Capacities, and claiming in quite contrary Capacities. If one man claims in a civil capacity, and another in a spiritual capacity, and both by the same human Laws; surely he that claims in a spiritual capacity is therein opposite not only to him that claims in a civil capacity, but to the Laws also by which himself claims, which are of a civil Nature, and therefore cannot properly and rightly be made use of to maintain a religious and spiritual claim. But he sayes, *The same Laws do give equal temporal Rights to persons of all kind of Capacities; for the same Estate, he sayes, may be enjoyed by a Judge first, then by a Souldier, then by a Merchant, then by a Woman; and all these in their several turns may have an equal Right to this Estate, though they be every one of different Capacities,* pag. 149.

Though he sayes the same Laws give equal temporal Rights to Persons of all kind of Capacities, yet among the Instances he gives to demonstrate his Assertion, there is never an one of his Capacity; and therefore it reaches not his case. His Instances of a Judge, a Souldier, a Merchant, a Woman, are all civil, of the



the *same Nature* with the *Laws* by which they claim : but so is not the *Priest*, he claiming in a capacity of a *contrary Nature* to the *Laws* by which he claims : for the *Laws* are *human* and *civil*, but the capacity he claims in is *Spiritual* and *Religious*. He has one instance more, but that no more to the purpose than the former. Suppose (says he, pag. 149.) the *King* have by the *Law* a *temporal Right* to one *Estate*, and some of his *Subjects* an *equal Right* to another *Estate* ; you shall hear (says he) T. E.'s *wise way* of arguing : The *King* claims a *temporal thing* ; so doth the *Subject* : the *King* claims by a *temporal right* ; so doth the *Subject* : the *King* hath no need of *Scripture* to prove his right ; no more hath the *Subject* : yet for all this, their *Claim* is not one and the same, they must stay there ; the *King* must acknowledge himself no more a *King* than the *Subject*, or else the cases are not parallel.

In this, as in the next, his *Sophistry* is evident. This is not (as he floutingly calls it) my *wise way* of arguing, but his *foul way* of perverting Arguments. I argued not between a *King* and a *Subject*, but between a *Priest* and a *Parishioner*, showing the *contrariety* of the Capacities in which they claimed. This he turns off from the *Priest* to the *King*, as if the *King's* case and the *Priest's* were so just alike, that whatsoever is said of the *Priest's* case must needs agree to the *King's* ; whereas the *Priest's* case is as contrary to the *King's*, as it is to the *Parishioners* : for the *King* claims in a *civil* capacity as well as the *Parishioner*, but the *Priest* claims in a *Religious* capacity contrary to both. A *King* and *Subject* may well have *equal right* to their respective *Estates* by the *same Laws*, because though the *qualifications* under which

which they claim, *differ in degrees*, yet they differ *not in Nature*; they are *both civil*, and *both* of the *same Nature* with those *Laws* by which they claim. But with the *Priest* it is *quite otherwise*: The qualification under which he claims Tythes, is *quite contrary* to that under which the *Parishioner* claims his Estate, and no less to the *Laws* also by which himself claims Tythes.

The rest of this Section he spends in Railing, and most part also of the rest of his Book; in which I do not intend to encounter him, as being neither able nor willing to match him therein. His following Sections therefore, being fuller of *reviling Language* than *solid Arguments*, and more replete with *Railing* than with *Reason*, I shall make the fewer Remarques upon; and the rather for that I have, in a deliberate progress through all his three Periods of time, sufficiently disproved already all his pretences of a divine Right to Tythes; and made it manifest that the *Institution of Tythes*, since the times of the Gospel, was *Popish*, that *Popery* had made her encroachments in the Church *before Tythes* were settled on it; that those settlements of Tythes that were afterwards made, proceeded from a *blind zeal* and *superstitious Devotion*, grounded on Principles *repugnant to the true Christian-Religion*, which I recommend to the consideration and Conscience of every serious Reader, and proceed.

In his 27. Section he quarrels at three passages of mine; One is the description of a Ministers maintenance from *Luke* 10. 7, 8. and *Matth.* 10. 11. Against which he objects, pag. 156. That if this order of *saking Meat and Drink then*, were a perpetual and general rule to all Ministers to the World's end, so  
must

*must also all the rest of the rules their mentioned be.*

That does not follow. If *some* of those Rules had relation to that particular service *only*, yet *this* of maintenance was *more general*; and therefore he may observe, that when our Saviour afterwards gave his *more general* Commission for the preaching of the Gospel to all Nations, he made *no new* Provision for their maintenance, which argues he intended the continuance of that which *he had before* appointed; and this also is confirmed by the *practice* of the Apostles afterward, especially of the Apostle *Paul*, who though he was not employed in that *particular* Message on which the other Apostles were sent (for he was not converted till some Years after) yet refers directly to the maintenance *there* appointed [*Have we not power to Eat and to Drink? 1 Cor. 9. 4.*] So that we see the Apostle understood that maintenance which Christ had at first appointed was *to continue*, (and accordingly asserts his power to receive it, long after that particular occasion, on which it was first given, was over) and yet he did not observe those *other* directions which were given on that particular occasion: for he both *preach't to the Gentiles*, and had *Money in his Purse*, and that of his own earning too.

The next passage is this, He says, pag. 157. *I saucily ask Kings and Princes where Christ gave them power to alter that Maintenance, and set up another in the room of it? arrogantly telling them in Corah's phrase, they take too much upon them, &c.*

The *same* is of his own making; the question only mine, and that made *not to Kings and Princes*, but to the *Priests*: for when I had asked, *Where hath*

*Christ given power to any man to alter this Maintenance, and set up another in the room of it? I add, Doubtless if any such authority were given, it concerns them that claim thereby to shew it, and they to be sure are the Priests. The other part also of the sentence he carps at, wherein he sayes, I arrogantly tell them, in Corah's phrase they take too much upon them, unless they can shew where Christ gave them such authority) is of his own Cooking: for I told them not in Corah's phrase They take too much upon them; but modestly askt, If Christ hath given no such power, whence then doth man take so much upon him? And this Inquiry too related to the settlement of Tythes in the time of Popery. But, sayes he, pag. 158. let me ask this bold Questionist, Where Christ forbid them to give a better Maintenance? He bid the Apostles be content with Meat and Drink; but he did not forbid them to take more, if it were freely given.*

Can a better Maintenance be given, then that which Christ himself appointed? He who was Lord of all, if he had thought Tythes, or any other maintenance better then this, could as well have appointed that. This Priest, I perceive, measures the goodness of the maintenance by the greatness, and accounts that best that is biggest. But doubtless the Apostle Paul went by another Rule; for he accounted that best which was least chargeable to the Church, 1 Cor. 9. 18. To shew there needed no express command for making the maintenance better, he tells me (pag. 159.) *That an Hint is a Command to a Soul that loves God.* Be it so: yet not so much as an *Hint* shall he find throughout all the New Testament for the payment of Tythes. But seeing he sayes Christ bid the Apostles be content with Meat and Drink (which

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was somewhat more then a *bare hint*) methink, if he (who pretends to be one of the Apostles Successors) were a Soul that truly loved God, he should *content himself* with what he sayes Christ *bid* his Apostles be *content* with; and not thus scrable after more. See now the man's partiality, An Hint must pass for a Command to the People for giving: but an expresse Command will not suffice to make the Priest content with what the People give. Is this a sign of a Soul that truly loves God? 'Tis true, the Apostles were not forbidden to receive more, nor Believers to give more: neither lies the Objection in my Book against *giving more*, but against *altering the nature* of the Maintenance, and setting up *another* Maintenance of a *different* nature from that which Christ appointed: For that Maintenance was *free* and *voluntary*, and so ought the Maintenance of *Christian* Ministers to be *alwayes*; but a Maintenance *settled* by humane Laws *ceases* to be *free*, and so is not suitable to the Gospel, which it self is free.

But to render me ridiculous, the Priest says, *ibid.* No doubt he will ask the primitive Believers, who gave them order to sell their Estates, and give them to the Apostles? He will say, They took too much upon them. And hereupon he sayes, Was ever so much Folly and Impudence conjoynd?

No doubt he had had one *sin* less to answer for, had he left out this *Abuse*. The Primitive Believers needed no Order for selling their Estates, any more then Believers do now, nor in disposing the Money as they did. But if the primitive Believers should have taken upon them to have *injoynd* all other Believers afterwards to sell their Estates too, and give

the Money to their Ministers, they would therein have taken too much upon them. Believers in all Ages might be *as liberal* as they pleased to their Ministers; but they might not make that which was *Liberality* in themselves, an *Imposition* and *Burden* upon them that came after, who may justly and reasonably expect to enjoy the *same Liberty* and *Freedom* to express *their Liberality*, as the others did who went before. For as the Gospel it self, in its own nature, is *equally free* in all Ages, and the Ministers of the Gospel are so too, in respect of its publication (so as not to preach the Gospel because humane Laws command, nor to forbear to preach it because humane Laws forbid) so ought the Gospel-Maintenance also, or the Maintenance of this Gospel-Ministry, to be in all Ages *equally free*; else is it not suitable to the Ministry, and the Gospel to which it appertains. And whensoever it *ceases to be free*, by the interposed *Injunction* of pœnal Laws, it thenceforth *ceases to be a Gospel-Maintenance*. Now if we should suppose Tythes a lawful Maintenance, and that the Donation of them was an Act of pure Liberality and perfect Freedom in the first Donors (which universally considered is far enough from probability) and upon that Supposition should admit Tythes to have been then a free Maintenance; yet the settling of them as a standing Maintenance, and *compelling* after Ages by *Penalties* to pay them, makes them *not now a free Maintenance*, if they had been so then; but the true *Gospel-Maintenance* ought to be *free* in its *Continuation* as well as in its *Beginning*; and *Christians* now may justly expect *as much* Christian-Liberty & Freedom as others in *former* Ages had, which *they* do not enjoy

enjoy who now stand bound to the performance of that which others were at liberty to.

The third Passage that he cavils at in this Section, he thus gives, pag. 160. *For any Magistrate to set out Tythes for a Maintenance, is a direct Opposition to Christ, because they were commanded in the Levitical Law, and Christ hath taken away Priest, Law and Tythes altogether.* How proves he this, saith he? by Heb. 7. The Verse, saith he, he cunningly leaves out, being conscious to himself he had fathered a Lye on that Chapter, in which there is not one word of Christ's taking away Tythes, no nor in any place of the New Testament.

What himself is guilty of, that he charges upon me, viz. the cunningly leaving out of things: for he has cunningly left out a material Clause in that Sentence of mine which he quoted, namely, that *Christ hath disannulled that Law by which Tythes had been commanded to be paid unto the Levitical Priesthood; which makes the taking away of Tythes a necessary consequent, when the Law was taken away by which they stood.* 'Tis true, I added not the Verse in Heb. 7. because the greatest part of the whole Chapter tends to the proof of my Assertion, which therefore I was willing the Reader should read through-out. But seeing my unfair Adversary hath made so ill an use of my Good Meaning, I will add the verses, to let the Reader see how much I am abused; Heb. 7. vers. 5. compared with vers. 12. and vers. 18. In the 5th verse the Apostle shews, that the Sons of Levi, who received the Office of the Priesthood, had a Commandment to take Tythes of the People according to the Law. In the 12th verse he says, The Priesthood being changed, there is made of necessity a chan  
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*change also of the Law; so that here the Commandment, by which they took Tythes, was taken away, and there remained no Commandment to take Tythes by. Then in the 18th verse he sayes expressly, There is verily a disannulling of the Commandment going before, for the Weakness and Unprofitableness thereof: Now the disannulling the Commandment by which Tythes were due, is a disannulling of Tythes. How did Christ take away the Levitical Priesthood, but by taking away the Law by which that Priesthood was made, and setting up another Priesthood in its room? In like manner he took away the Maintenance by Tythes, by taking away the Law by which that Maintenance was commanded, and setting up another Maintenance in its room. And as the Apostles exercised the New Priesthood without regard to the Old: so they also received the New Maintenance, and looked not after the Old; plainly intimating they understood the Old Maintenance to be ended, as well as the Old Priesthood. And Andrew Willet fairly argues it in his Synopsis of Popery, fifth General Controversie, pag. 314. 'S. Paul (saith he) saith in flat words, If the Priesthood be changed, of necessity there must also be a change of the Law, Heb. 7. 12. But the Priesthood of the Law is altered and changed, Ergo also the Law of the Priesthood, and so consequently the Ceremonial Duty of Tythes. Thus he, wherein at once he both acknowledges Tythes to be Ceremonial, and proves them ended with the Legal Priesthood.*

S. 4. In his next Section, pag. 161. the Priest charges me with *evading all serious Answers by some petty Cavil, for proof of which he gives this Instance; That*



That the Author of the *Friendly Conference* having asked, *If men might not do what they would with their own?* I said, *No, They might not spend it upon Harlots, nor waste it prodigally, nor make an Idol of it.*

That it may the better appear whether this was a *petty Cavil to evade a serious Answer*, I will briefly set down the manner of it; The Author of the *Friendly Conference*, pag. 154. having affirmed (not proved) that *Tythes and other Church-Revenues have been settled by those that were actually seized of them in Law*, adds thus; *Now if the Quakers can prove from the Laws of God or Right Reason, that it is not lawful for every one to do what he will with his own, and consequently, that he may not settle Tythes, Lands or Moneys upon the Clergy, then they do something to the purpose.* Hereupon in my Answer, pag. 320. I say, 'That I may be sure to do something, even in his sense, to the purpose, I will prove both from the 'Laws of God and Right Reason, that it is not lawful for every man to do what he will with his own. Accordingly I there prove (pag. 321.) first in general, *That a man may not imploy his Estate to an Evil Use*: then more particularly, *That he may not spend his Substance upon his Lusts; That he may not bestow it among Harlots; That he may not make an Idol of it nor uphold Idolatry with it.* Now in the General Exception and this last Particular, I had direct relation to the Settlement of Tythes, having proved before, that Tythes were imployed to an Evil Use in maintaining a Corrupt Clergy, and that it was an Idolatrous Worship which Tythes were given to uphold. And to manifest, that I did not leave my Argument

to catch at or play upon a Word or Phrase (as the Author of the *F. Confer.* falsely charges me in his *Vindication*, pag. 310.) but prosecuted my Argument fairly, to prove that the *settlement of Tythes on the Clergy was evil*, in order thereunto I thus reasoned, (pag. 321, 322.) ‘Will any Protestant be so inconsiderate as to say, that it is lawful for a man to lay out his Money in Beads, Crosses, Crucifixes, *Agnus Dei*’s, and such like trumpery? Will he say it is lawful to buy Masses, Prayers, Pardons, Indulgences, &c? Will he say it was lawful, by the Law of God, for *Ethelwolf* at *Rome* to give two hundred Marks a year to buy Oyl, to keep *S. Peter*’s Lamps and *S. Paul*’s Lamps burning? If he thinks this justifiable, let him defend it; if not, he may in this very instance see, both that it is not lawful for every man to do what he will with his own; and also, that *Ethelwolf*, his great Donor and Patron, did that with his own that was not lawful for him to have done, namely, uphold Superstition and Idolatry. Thus having proved both that a man may not do what he will with his own, as also that *Ethelwolf* in his other Church-Donations did that with his own which it was not lawful for him to have done (and in which the Priests, neither one nor t’other, says anything in his Defence (though fairly invited to it) but leave him under the Judgment of having done Evil therein.) I go on there to shew, that ‘He did not transgress in this Instance only, of giving that yearly Pension to *Rome*, but in his Donation of Tythes also: for it is evident he gave them to maintain a *Papish* Clergy, degenerated from Apostolical Purity, and foully corrupt both in Do-

‘*Asine*

‘*Strine and Practice, in upholding of which he did that which was Evil, and therefore to be fuse unlawful. Judge now, Reader, whether this be leaving my Argument to catch at or play upon a word or phrase, whether this be to evade all serious Answers by some petty Cavil (as my cavilling Adversaries cry out) or whether it be a fair prosecution of my Argument, and a solid serious Answer, proving that it is not lawful for every man to do what he will with his own, and that by an Instance in Esau wolf himself.*

But I perceive the Priest had covertly grounded his Proposition upon the words in the Parable, *Mat. 20. 15. Is it not lawful for me to do what I will with mine own?* which, because spoken by our Saviour, he expected perhaps should have born out his mis-application of them: but finding his Expectation disappointed in the Answer, both he and his Brother Priest are enraged, and fly upon me with open Mouth: One saying, *If the Quaker can but spit his Malice against me, he cares not, though it fly in our Saviour’s own Face, whose very words I used—Is it not lawful for me to do what I will with my own, &c?* Vindication, pag. 311.

The other saying, *If the Quaker had been one of the Labourers in the Vineyard, ’tis like he might have drolled thou upon the Master thereof, who (in the Person of God) saith, Is it not lawful for me to do what I will with my own?* Right of Tythes, p. 162.

But I would wish the first of these Priests to take notice, that his Tongue slips when he said just now, he used the very words of our Saviour; for our Saviour said, *Is it not lawful for ME to do what I will with mine own?* but instead of [me] the Priest put

in [every one] If the *Quakers* can prove — that it is not lawful for EVERY ONE to do what he will with his own.

There is some difference sure between *him* of whom that Parable was spoken, and *every one*. Because God (in whose Person, as the latter Priest sayes, the Master of the Vineyard speaks) may do what he will with his own, to whom it is impossible to do amiss; may *every one* therefore challenge to himself the same Liberty and Power? That's not to make men *Servants* and *Stewards* to the great Householder, but *Lords* and *Masters*. But as to the Case of Tythes, I have proved that *Eshelwolf* in the settlement of Tythes, did that with his own which was evil, in upholding a false Religion, which it more concerns the Priest to clear him from, then thus without cause to cavil.

§. 5. In my Answer to the *Friendly Conference*, I said, pag. 323. 'Suppose that *Eshelwolf* had an ample Power of disposing what he pleased, or that the People had by consent joyned with him in the *Donation*, every man according to the Interest he had; yet neither could he single, nor he and they conjoyned, grant any more then belonged to themselves. This was too plain to be denyed, being grounded on a firm Maxim, *Nemo plus juris ad alium transferre potest, quam ipse haberet*; i. e. No man can transfer more Right to another then he himself hath; therefore they seek wayes to evade it. The Author of the *Conference* sayes, Suppose I grant it; what then? His Parishioner answers in my Name, To make a Grant of the tenth part forever is (in his understanding) utterly repugnant to Reason. The Priest replies, Is it reasonable wholly to pass an Estate from them

and

*and their Heirs forever, and yet repugnant to Reason to grant but a part of that Estate forever?*

By this I perceive he has taught his Parishioner to use as little Honesty as himself. The Parishioner has learnt of the Priest to chop and mangle Sentences, and cunningly leave out what he likes not. He maketh me here say. *To make a Grant of the tenth part forever is (in my understanding) utterly repugnant to Reason.* This goes clearer with the Priest, as if I had said it was repugnant to Reason to grant the *tenth part of an Estate forever*, and accordingly he argues; whereas I say plainly, *They might have disposed of what part of the Land they pleased, they might have given the tenth part of the Land, the tenth Acre, &c.* But *that which I said is (to my understanding) repugnant to Reason, Justice and Equity, is for them to make a grant of the tenth part of the PROFITS of the Land forever.* (These words [of the profits of the Land] he leaves out in reciting my words, thereby drawing it from the profits of the Land to the *Land it self*) which alters the case: for as I shewed, the profits of the Land forever could not be said to belong to them, because it depended on the stock, labour, &c. of another, which they had no interest in nor right unto. But if the profits of the Land forever did not belong to them, and they had no power to grant any more then did belong to themselves, it follows that they had no power to grant the Tythes of the profits of the Land forever. [They endeavour to weaken the force of this Argument by comparing Tythes with a Rent-charge, urging, That the owners might as well make a grant of Tythes forever, as set a Rent-charge upon their Lands forever.] This the Author of the *of Tyth Rbgies* talks much of, and fills many pages

with in Sect. 30. and 38. *shifting* the same matter into divers *dresses* by variety of expressions, to make the *fairer* shew and *greater* appearance of saying something. But he that shall impartially consider the nature of each, will find a vast difference between a *Rent-charge* and *Tythes*: for a *Rent-charge* is paid by reason of the *Land* on which it is charged, which it is to be supposed he that charged it had at that time *a property* in; but *Tythes* are not paid by reason of the *Land*, but by reason of the *stock* and *labour*, &c. employ'd thereon by him that occupies it, which appears by this, that they who have *no Lands*, are as well charged with the payment of *Tythes* out of the improvement or increase of their *stocks* and *labours* in their *Trades* and manual *Occupations*, as they are who occupy *Lands*. So that *Tythes* lie properly on the *stock* not on the *Land*; but a *Rent-charge* lies properly on the *Land*, not on the *stock*; and therefore although there should be *no increase* at all, *no profit* made, *no Crop* planted, nor any thing renewing upon the *Land*, yet the *Rent-charge* must be paid, because it is charged in consideration of the *Land* it self: but it is not so in the case of *Tythes*. If there be *no increase*, *no profit* made, *no Crop* planted, nor any thing renewing upon the *Land*, *no Tythe* can be demanded, because *Tythe* is charged in consideration of the *increase* and *improvement* made of the *Stock*. And for the *Non-payment* of a *Rent-charge*, he on whom it is settled, may enter upon and possess the *Land* which is charged with the payment of it. But in the case of *Tythes* it is otherwise. For *non-payment* of *Tythes*, he who claims them, cannot enter upon or possess the *land*, but is made whole out of the *stock* of the *Occupier*. All which demonstrates that it is the *stock*, not the *land*, of which the *Tythe* is paid. If a *Trades-man* hold a

Farms

Farm (as many do) and dividing his Stock, he employs one part of it in his Farm, and the other in his Trade, he is liable to the payment of Tythes out of each. But if he should draw his Stock out of his Farm, and employ it all in his Trade, letting his Farm lie unstocked, and so receive no profit from it, he would not be chargeable with Tythes for his Farm, but only for the improvement of his Stock in his Trade: Yet if there be a *Rent-charge* upon his Farm, he is chargeable with that nevertheless, and liable to pay it, whether he employ his Farm or not. Whence it is still more evident, that a *Rent-charge* being a charge upon the Land, not upon the Stock; and Tythes being a charge upon the stock, not upon the land, though our Ancestors had power to lay a *Rent-charge* upon their own Lands, in which they had a property, yet they could not have power to grant Tythes out of *other mens Stocks*, in which they had no property. Now since Tythe is not the tenth part of the Land, but the tenth part of the increase of the Stock, howsoever employed, whether upon Land or otherwise, and seeing the labour, care, skill, industry and diligence of the Occupant, whether Husband man or Trades-man is involved and necessarily included in the Stock, as instrumental means and causes of producing the increase, a perpetual grant of Tythes implies a grant not only of *other mens Stocks*, in which the Granters had no property, but of *other mens labours, care, skill, diligence and industry* also, long before they were begotten; upon which supposition, all men but Priests, since *Ethelwolf's* time, must be born Slaves, under an obligation to employ their time, pains, industry and skill in working for the Priests. But whether it be rational to admit in *Ethelwolf*, or any other, a power to impose the necessity

joy of such a *servile* condition on their Posterity, let the *free-spirited* Reader judge. Against this the Priest objects thus, *Doth not the raising the sum of Money (settled by Rent-charge) include the labour, sweat, care, charge, skill and industry of the Husbandman, as well as the preparing of Tythe,* pag. 168.

The case of a *Rent-charge* even in this Respect is greatly different from that of *Tythes*. For a *Rent-charge* is a burden, fixt upon the Land, and according to the maxim, *The Burden descending with the Inheritance, he that (as the Priest sayes, pag. 170.) will not have the incumbrance, must not have the benefit.* He therefore to whom such Land descends on which the burden of a *Rent-charge* lies, finding he cannot enjoy the Land without performing the condition (which is to pay the *Rent-charge*) subjects himself unto the burden, and that he may enjoy the Estate undertakes the performance of the Condition, which thus becomes *his own act*. So that this man's Ancestors do not take upon them *to give away his stock, labour, skill and industry* (for they only charge a burden on their own land, which he is at liberty to take or leave.) But he himself gives away his own stock, labour, skill and industry, that he may enjoy the Estate. But it is far otherwise in the case of *Tythes*: for *Tythe* (though a Burden and a grievous one too) is not fixt upon the Land, nor descends with the Inheritance: for they who have no lands nor inheritances, are liable, if they have personal Estates, to pay *Tythes* as well as they that have Lands; and they that have Lands are not liable to pay *Tythes*, unless by imploying a Stock or personal Estate upon them, they make an increase, or have something renew upon the Land. Nay, it hath been held possible so to order the matter,



as to reap the benefit of the Lands, and yet be free from the incumbrance of Tythes. However, if he to whom the Land descends, refuse to pay the Tythes, yet he is in no danger of *loosing the land*. So that he hath not the Land *under condition of paying Tythes*, as the other has *under condition of paying a Rent-charge*, & therefore neither needs nor doth *subject himself to the burden and incumbrance of Tythes*. Here then in short lies the *civil difference* between a *Rent-charge* and Tythes. A *Rent-charge* is a *burden* charged upon the *land*, Tythe is a *burden* lies upon the *stock*. A *Rent-charge* is laid upon the *lands* by them that had a *just Propriety* therein; Tythe is laid upon the *stock* by them that had *no Propriety at all* therein; the *stock and labour*, &c. of the *present Possessor* is *not subjected* to the *Rent-charge* unless by *his own consent and undertaking*; but the *stock and labour*, &c. of the *present Possessor* is *subjected* to the *burden of Tythes*; without *his own consent or undertaking*, yea *against* it. By this it appears, both that a *Rent-charge* and Tythes are *very unlike*, and that it is *utterly repugnant to reason*, to suppose that *Eshelwolf* and his People had power to *load their Posterity* with the *burden of Tythes forever*. And indeed if we consider the *practices* of our Ancestors, in their *Donations of Tythes* we may find, that they did not look upon Tythes to be at all of the *Nature of a Rent-charge*; for they took great care by *legal settlements* to secure and assure those *Rent-charges*; but made *no provision* (for some Hundred Years) for the *payment of Tythes*, save by *Ecclesiastical Censures*; nor was the *knack* of *Suing for Tythes* in *temporal Courts* found out, till of late Years. Which argues, that as they gave Tythe at first in a *Religious* (though *blind*) devotion, so they

they intended the continuance of them should have depended on devotion also.

He objects again in pag. 170. That seeing the present Possessor derives his Right to his land from his forefathers, who might have sold off what part of the Land they pleased; and since they transmit it inire, may they not leave a charge upon it? And if the Heir will not pay the charge, he must renounce the Land also.

As they might have sold off what part of the Land they pleased, so they might have laid a charge upon the Land, because the property of the Land rested in themselves, but they could not have subjected the stock and labour of the present Occupant to that charge, because they had not a property in the stock and labour of the present Occupant. And though he says, If the Heir will not pay the charge, he must renounce the land also; yet in the case of Tythes, he knows full well it is not so: for if the Heir will not pay Tythes, he is not bound to renounce the Land, nor does he forfeit it by the non-payment of Tythes. But he possesses and enjoys the Land, whether he pay Tythes or no. Which shews, he did not receive the Land under any condition of paying Tythes; for then he could not enjoy the Land without performing the condition.

But he says, pag. 171. The Quaker's Argument is, *Protestatio contra factum* (i.e. A Protestation against Fact) and so signifies nothing at all: It is an attempt to prove that cannot be done, which is done, as well in this, as in the like cases; And that ought not to be done, which hath been done a thousand times, and done by the approbation of all Christian Laws.

That *Protestatio contra factum* signifies nothing at all,

all, is more then I understood before. The intent of my Argument is not to prove that that *cannot* be done, which *is* done; but that that *should not* be done, which *is* done; or, as his after words are, That *ought not to be done, which is done*, although it had been done ten thousand times, and approved as oft by such Laws as he, for his profits sake, will call *Christian*.

§. 6. For want of strength of Reason and force of Argument, he falls now to *down-right Railing*, having a mind (I suppose) to try if he can *dunt me* with *blustering* words, and therefore exhibits a charge against me of no less nature then *Blasphemy*. He grounds it upon my saying, That for anyone to tell me that Ethelwolf (or some other) hath given him my labour, pains, charges, care, skill, industry, diligence understanding, &c. seven or eight hundred Tears, it may be, before either he or I was Born, is a thing most ridiculous, and utterly inconsistent with Reason. Upon which he sayes, pag. 172. It is no great wonder he should call all men Fools, when as this blasphemous Argument flies in the face of God himself, who (even by the Quaker's own confession) in the Levitical Law did assume a power to enjoin all the Owners of Canaan to pay to the Priests the tenth part of those profits which did arise from their sweat and pains, charge and care, and that from one Generation to another. God (sayes he) did make over to his Priests these Tenths of the profits of many mens Sweat and Labour, &c. many Hundred Tears before they were Born. Now (sayes he) this the Quaker saith is a ridiculous & unreasonable thing. O bold blasphemer! &c.

And in pag. 173. he adds, Because God once made

*this Grant, we dare be confident the act is lawful, and wise, and just; and that T. E. is a blasphemous Wretch, to censure it by this wicked and silly way of reasoning.*

In this charge it is hard to say whether he shews more envy or ignorance: however to be sure there's but too much of both. He sayes, God made over to his Priests the tenths of the profits of many mens Sweat and Labour, many Hundred Tears before they were Born, and that I call this a ridiculous and unreasonable thing, and thereupon he calls me a bold Blasphemer! But what a bold — Slanderer is he to say I call it a ridiculous and unreasonable thing for God to do thus, when I spake it of Ethelwolf by name! Can nothing then be ridiculous and unreasonable in man, but it must be so in God also? or must the same thing needs be ridiculous and unreasonable in God, which is ridiculous and unreasonable in man? Has man then an equal power with God? and is his Sovereignty as universal? Let me tell him, 'tis a ridiculous and unreasonable thing in men to take upon them the disposing of any thing which is not in their power to dispose: but it were impiety to infer the same of God, since nothing can be above his Power, who is himself the highest Power. It was just and reasonable in God, to assume a power to injoyn all the owners of Canaan to pay to the Priests the tenth part of those profits which did arise from their Sweat and Pains, Charge and Care, and that from one Generation to another; because he had a Right to all the Sweat and Pains, Charge and Care of all the Owners of Canaan throughout all Generations. And as he gave that People their Land, so he gave them also their life, their health, their strength, their wealth, their skill, their care, ability and understanding,

*derstanding, and whatsoever else was necessary or conducive to the producing those profits, of which he enjoined them to pay the Tythes. They received all of him, they owed all to him: justly therefore, and very reasonably might he require of them what he pleased, and lay upon them what charge he pleased, in respect either of their Land, or of their Stocks, or of their Labour, or of their Skill, &c. all which were his free Gifts to them. But I pray now, had Ethelwolf or any other of the Tythe-givers, the same power over their Posterity as God had over the Jews? Do we owe our health, strength, ability to labour, skill, understandings, stocks, &c. to them, as the Jews did theirs to God? If not, then let the Priest know, That for anyone to say Ethelwolf (or some other) hath given him my labour, pains, charges, care, &c. seven or eight Hundred Years before either he or I was Born, is a thing most ridiculous and unreasonable, and for him to call this Blasphemy is ridiculous and unreasonable also. And it is so much the more unreasonable in him, in that he first calls me a bold Blasphemer, and then examines whether I am so or no. For after his saying this blasphemous Argument flies in the Face of God himself, and after his vehement Exclamation [O bold Blasphemer!] he adds, If he saith the thing be ridiculous and unreasonable in it self, then this Quaker chargeth God with folly and injustice, who doth injoyne it.*

*If he saith, why does he go upon If's then? sure it had become him to have inquired that, and been certain of it too, before he had shot his over-hasty Bolt, and set his foul Brand of bold Blasphemer on me. But he hath learnt it seems to Hang men first, and try them afterwards: Nor slip this from him*

through *inadvertency* only, but *premeditatedly* and with a *malicious design* of mischief; for he saw the reason on which I grounded my saying, as his following words manifest, which are these, *Nor can he be excused by saying, God hath more power then men.*

Which words declare he understood well enough in what sense I spake, and that I therefore called it a *ridiculous* and *unreasonable* thing, because it supposed a Grant of that, which the *Granter* had *no right in*, nor power over. *Wilfully* therefore, and *against the Light of his own understanding and Conscience*, hath he thus abused me, perverting my words to a quite contrary sense to what he knew I spake them in. He sayes, *In evil, foolish, and unjust things God hath no power at all.*

But man hath : else had not this man dealt so *evilly, foolishly* and *unjustly* by me, as he hath done in this matter. *God* (he sayes) *cannot Lye, he cannot do any thing ridiculous or unjust.*

Doth it therefore follow that *men* cannot *lye* neither? or that *men* cannot do any thing *ridiculous* or *unjust*? And may not *men* be charged with doing a thing ridiculous and unjust, but presently the charge must be *transfer'd* from *Men* to *God*? how *ridiculous* and *unjust* is such an *Inference*! But sayes he, *Because God once made this Grant, we dare be confident the act is lawful, and wise, and just; and that T. E. is a blasphemous Wretch, to censure it by this wicked and silly way of reasoning, which condemns Almighty God, as much as it doth King Ethelwolf.*

He's very *daring* sure, and wants *modestly* more then confidence. *Because God once made this grant, may Men take upon them to make such another?* and is the *Act* *lawful, wise and just in men*, because it was  
lawful,

lawful, wise and just in God? may men then lawfully, wisely and justly do *whatsoever* God hath lawfully, wisely and justly done? *A notable Position to bring in Judaism!* and a fine defence he has helped the Pope to, for the many *Jewish Rights*, and *Ceremonies* wherewith the *Romish Religion* abounds, who may learn of this Priest to say, We dare be confident the use of these things is lawful, and wise, and just, because God once commanded the use of them. And on the same reason also might men return to *Circumcision* and *Sacrifices*, and justify the Act. But to come a little closer to the Priests *interest* (in which, how *dull* soever they are in other parts, they are usually very *quick of sense*) I would ask this Priest, whether if the King should make a Law that *no Priest should have any inheritance amongst the People*, he would dare to be confident that *that were a lawful, wise and just act*, because God once made such a Law amongst the People of Israel? I am apt to think if he were put to the trial, he would tell another Story. His calling me a *blasphemous Wretch*, and my way of reasoning *nicked* and *silly*, discovers the *rancour* of his own spirit, but no way weakens my Argument. But in saying my way of reasoning *condemns Almighty God*, as much as it doth King Ethelwolf, he either *presumptuously exalts* King Ethelwolf into an *equal power* with God, or *impiously debases* God to such a *scantling of power* as Ethelwolf had, or was capable of, in either of which he has been too *daring*, and a great deal *over confident*. My Argument however [that it is a *ridiculous and unreasonable thing* for any man to undertake the disposing of that which himself hath nothing to do with; and that that man, who takes upon him to make a perpetual grant of Tythes, doth thereby undertake

undertake to dispose of that which himself hath nothing to do with, namely, the labour, pains, charges, care, skill, industry, diligence and understanding of another.

This Argument I say, remains firm and sound, not weakened or any way impaired, by any thing the Priest hath alledged against it; but his false application of it to God, and his malicious reflections upon me, are sufficiently exposed, to make him ashamed of what he has writ, if he be not wholly past shame.

§. 7. As I argued it unreasonable that such a grant should be made, so I shewed it was not agreeable to Justice and Equity that it should be continued, because the consideration was taken away for which the grant was made. 'If (said I, pag. 326, 327.) *Ethelwolf* 'a *Papist* gave Tythes to the *Romish* Clergy, he did 'it upon a consideration, for the health of his Soul 'and remission of his Sins, which he believed he 'might obtain in that Church, and by the help of that 'Ministry to whom he gave his Tythes, & mediation 'of those Saints in honour of whom he granted this 'Charter.—Now if the consideration be taken away, why should the charge be continued? To this the Priest answers (*Right of Tythes*, pag. 174.) *I have already proved that T. E. falsly supposes King Ethelwolf to have held all the Opinions of the present Church of Rome.*

I reply, that the Priest falsly charges me with supposing so, and cunningly urges this both here and elsewhere to acquit *Ethelwolf* from being a *Papist*; as if a man could not have been a *Papist* unless he held ALL the Opinions of the present Church of *Rome*; whereas ALL the Opinions of the present Church  
of



of *Rome*, were not then held in the Church of *Rome* it self: but there were enough held then in the Church of *Rome* (of which *Ethelwolf* was a zealous Member, and to which he was a liberal Benefactor) to make it an *Erroneous, Corrupt, Superstitious* and *Idolatrous* Church. He endeavours also to clear *Ethelwolf* and the *Saxons* from the *Papish* Doctrine of Merits; using thereto, as before, the Testimony of *Alcuin*. But he does but, for his profit sake, set a fair gloss on a foul matter. That they were corrupt in the Doctrine of *Merits*, both the express words of *their own* publick Instruments do declare, and the Testimonies of learned men concerning them do confirm, which having insisted on largely before, Chap. 4. Sect. 18. I refer the Reader thither for a more full Answer, that I may not too much swell this Treatise by needless Repetitions.

Concerning *Ethelwolf's* obtaining Remission by the help of that Ministry to which he gave his Tythes, the Priest sayes, pag. 175. *No wise man will deny, but that there was a true Church in England in those dayes: and if in that Church, and by that Ministry, no pardon could be had from God, then there was no Salvation to be had in this Nation at all in that Age, no nor in any Nation in Christendom; which is a strange Assertion.*

A strange Assertion indeed! Because there was a true Church in *England* in those dayes, must the *Papish* Church needs be it? Hee'l say perhaps, There was no other: How knows he that? If there were but two or three that held the Faith of *Jesus Christ* in a pure Conscience, and did not joyn with the Abominations of the times, in which they lived, they were a true Church: for neither numbers nor visib-  
lity

*they make a true Church, as himself knows, if he understands Protestant Principles. God had a true Church all along the Apostacy, even in the thickest time of Popish darkness, before Luther began to Reform; will the Priest thence infer, that the Church of Rome was a true Church all that time? Let him carry on his Argument from Ethelwolf's time to Luther's, and say no wise man will deny, but that there was a true Church in England all that while: and if in that Church (referring to the National Church) and by that Ministry, no Pardon could be had from God; then there was no Salvation to be had in this Nation at all in those Ages, no nor in any Nation in Christendom; which is a strange assertion indeed. Salvation doubtless was obtained in those times, as well in this as other Nations in Christendom; (though not by the help of a false Ministry) but what then? must those indirect and wrong means, contrived to obtain Salvation by in those times, be therefore still kept up? and ought the charge to be still continued, when the consideration for which it was given, is taken away? But the Priest I think is almost ashamed of the consideration for which Tythes were given; and therefore he shuns it as much as he may, and when he cannot avoid it, he smooths it over as fairly as he can. Did that good King (sayes he, pag. 176.) covenant with God, or his Priests, that they should give him remission, or else this gift to be of no effect? Was it inserted as a condition or Proviso? He hoped indeed Remission of Sins might follow, through Christ's Merits, Gods mercy, and the Churches prayers; but he did not indent with God for it.*

*By his leave, there is not a word of Christ's merits in all the Charter, nor of God's mercy neither, in any*

of

of the Copies that I have seen; but that he gave Tythes for the remission of his Sins, is expressly set down. And the Bishops with their Abbats and the rest of the Clergy engaged on their part to sing fifty Psalms and say two Masses every Wednesday for the King and his Nobles, both during their Lives, and after their Deaths. By this Reader thou mayst a little judge what the Religion of those times was, and what it was he calls the Churches prayers, which were Popish Masses to be said for his Soul after he was dead, which the Priest confesses he hoped Remission of his Sins might follow. As for the Saints, he sayes, T. E. is mistaken, in thinking they then did believe the Saints usurped Christ's Office.

Whether they thought so or no, let Perkins speak Prob. pag. 93, 94. 'Veteres (sayes he) præsertim post an 400. Invocatione Sanctorum peccarunt, imo sacrilegij sunt rei. Nam aliquando spem, fidem, fiduciam in ijs collocant. i. e. The Ancients, especially, since the Year 400. have sinned, yea, and are guilty of Sacrilege too, in praying to Saints. For sometimes they place their Hope, Faith and Confidence in them; of which he there gives very many Instances, shewing that the Saints were prayed to as Intercessors and Mediators, which is Christ's Office, which having mentioned before, c. 4. S. 18. I omit here. But in the Charter it self the Grant is made to God, and St. Mary and all Saints together; and Ingulf (who relates it) sayes it was made for the honour of Mary the glorious Virgin and Mother of God, and of St. Michael the Arch-Angel, and of the Prince of the Apostles St. Peter, as also of our holy Father Pope Gregory, of whose Saintship let the Reader judge. But sayes the Priest, pag. 177. If we suppose Ethel-

wolf as much a Papist as King Stephen, yet his Donations to pious uses must stand good, even though the Opinion of merit had been the motive to him to make them, or else (sayes he) T. E. revokes all the Charters and Donations made in those really Popish times, to never so good and pious uses.

The donation of Tythes was not to a pious use, unless he will call it a pious use to uphold Impiety: for it was given to maintain and uphold a corrupt and false Worship and Ministry. For (not to run over again all the Errors, Corruptions, Superstitions and Idolatries, that were then crept into and received in the Church) were not saying Masses for the Souls of the dead one of the uses he calls pious? For Ethelwulf to give two Hundred Marks a Year to burn Daylight at Rome, and one Hundred Marks more to the Pope; were not these pious uses indeed! Thou mayst judge Reader by these, of what kind and nature his pious uses were, which he so often talks of. But this is an old Popish trick, to cry out Holy Church, Holy Church, and pious uses, to keep simple People in awe, that the matter might not be inquired into. Thus no doubt all the rest of the like kind of donations, given in old time to the Popish Priests: to pray for the Souls of the Donors, and deliver them out of Purgatory, were set off by the Priests with the specious Titles of Donations to pious uses, and endowments to Holy Church: But, as many of them, notwithstanding their specious pretences, have been long since alienated from those uses, and yet other donations that were made to uses truly good and pious, although by Papists, were no way thereby hurt or impaired; so likewise may this Donation of Tythes, given to an evil use, be rightly and justly made void, and

and yet other Grants, Donations and Charters, made by *Papists* also, to uses truly good and pious, not thereby be revoked, or any way infringed.

§. 8. The foul stains of *Popish Corruption* and *Superstition*, which stick upon this Donation and Charter of Tythes, are so visible and obvious to every Eye, that the Priest is greatly troubled at them, and fain would he wipe them off, if he could. He rubs and scrapes hard to get them out, but still the Spots remain. And indeed, as well might he undertake to wash a Brick white, or change the Colour of an Ethiopian's Skin, as hope to clear the Donation of Tythes from the just imputation of *Popish Corruption*. Fain he would persuade his Reader that *Ethelwolf's* Clergy was not *Popish*. But Popery is writ upon them in such Capital Letters, by Historians of all sorts that speak of those times, that if he expects to gain belief, he must first persuade men to shut their Eyes, and utterly abandon the use of their understandings. The gradual creeping in of those false Doctrines and superstitious Practices, in almost every Century after the Apostles dayes, which afterward obtained the Name *Popery*, is so particularly set down, and plainly proved by Protestant Writers of no mean credit, that there is no room left to doubt it. Nay, the other Priest, in his Vindication of the *Friendly Conference*, pag. 277. forgetting perhaps that *Ethelwolf's* Donation bears date in the Year 855. has unluckily dated the entrance of *Popery* in the Year 700. no less then 155. Years before *Ethelwolf's* Charter of Tythes was made. His words are these, We may observe, sayes he, that when by the furious inundation of the barbarous Nations into the

Roman Empire, learning fell into decay; and when Arts and Sciences were discouraged and neglected, at the same time all manner of Corruptions crept into the Church; and as ignorance increased, Errors multiplied; So that most of the present evil Opinions of the Church of Rome, had their Original in those unlearned Ages, from about the Year of Christ 700. till about the Year 1400. about the mid-night of which Darkness, there was scarce any Learning left in the World — These were (sayes he) the unhappy times, which bred and nursed up Invocation of Saints, Worship of Images, Purgatory, with all the fanatical Visions and Revelations, Miracles, &c. Then began Shrines, Pilgrimages, Relicks, purchasing of Pardons, and the Popes attempts for an universal Monarchy.

Thus he. \* Wherein, though he mention but few of the many particular Errors and Corruptions which in those times were grown up in the Church; and though he mistake in point of time, in saying these which he hath mention'd were bred and nursed up about or after the Year 700. most of them if not all being of older standing, as I have already shewed; yet he hath said enough to disprove all his Brother Priest's bath said or can say towards c'eaving Ethelwolf's Clergy from being Popish. For if these Errors and Corruptions had sprung up no earlier then the Year 700. yet consider I pray to what a height such weeds were like to grow, in the fruitfull Soyl of superstitious Devotion, and cherished with the warmth of a blind and mis-guided Zeal, in the space of an Hundred and Fifty Years.

Yet the Author of the *Right of Tythes*, pag. 178. denyes again that Tythes were given to the Popish Priests; and says, King Ethelwolf's Clergy agreed with

with the Protestant Church of England in more points than with the modern corrupt Church of Rome.

If this were true, it were more to the discredit of the Protestant Clergy, than to the credit of *Ethelwolf's* Clergy. But I deny his Assertion, unless he mean it of those who, as his Brother says (*Friendly Conference*, pag. 11.) for a *corrupt Interest* intrude themselves into the Ministry; of which number himself is very likely to be one. But he that diligently shall observe the accounts these Priests themselves give of those times, will see they write not plainly and fairly, but strive to colour over a *corrupt Interest*, and that's the Reason they neither agree one with another, nor with themselves. The Author of the *Friendly Conference*, pag. 148. says, *Tithes were settled upon the Church, before Popery had made her encroachments in it; for Popery is not of that Antiquity, &c.* And he refers to *Ethelwolf's Donation* for the settlement, pag. 146. which was made in the year 855. Yet the same man (if he be the same that writ the *Vindication*, as is pretended) makes Popery as *antient as the year 700.* above one hundred & fifty years older then *Ethelwolf's* Charter. 'Most (says he) 'of the present Evil Opinions of the 'Church of *Rome*, had their Original in those un-learned Ages, from about the year 700. till about the year, 1400. *Vind.* pag. 277. Thus he one while makes the settlement of *Tithes* older than Popery, another while Popery older than the settlement of *Tithes*. In like manner the other Priest in his *Right of Tithes*, pag. 102. says, *The Clergy of that Age were God's only publick Ministers.* And pag. 112. *The Donors intended Tithes to the Right Ministers of God;*  
and

and I make no doubt they were such to whom they gave them. Again, pag. 178. King Ethelwolf's Clergy agreed with the Protestant-Church of England in more points, than with the modern corrupt Church of Rome. And yet the same Priest sayes, pag. 99. The benefit of this Donation of Tythes hath been enjoyed for eight hundred years by those to whom the Donation was made. Now certain it is that the benefit of this Donation was enjoyed by the Popish Clergy all the time of Popery, till the very latter-end of Hen. 8. or the beginning of Edw. 6. and afterward again in Queen Mary's time; and if all this while Tythes were enjoyed by them to whom the Donation was made, then it must needs be made to a Popish Clergy, or else there never was such a thing as a Popish Clergy in England. Now though it be thus plainly proved from his own words, that Tythes were given to a Popish Clergy, yet so daringly confident is he, to say they were God's only publick Ministers, and that he makes no doubt they were the Right Ministers of God. Were they God's own publick Ministers, were they the Right Ministers of God who enjoyed the benefit of this Donation of Tythes, all along from Ethelwolf's time to the Reformation? If so, then the Popish Clergy all that while, even in the most idolatrous times, yea Bonner, Gardner, and their Associates, who drunk so deep of Protestant Blood, were in his account Right Ministers of God. But if they who enjoyed the Benefit of this Donation of Tythes all along from Ethelwolf's time until the Reformation, were not the Right Ministers of God, but a corrupt popish Clergy; then were not they (even by his own Argument) the Right Ministers of God, but a corrupt



rupt *popish* Clergy to whom this Donation of Tythes was made; for he sayes expressly, the Benefit of it was enjoyed for eight hundred years by those to whom the Donation was made. This is unavoidable: and therefore his saying King *Ethelwolf's* Clergy agreed with the *Protestant-Church of England* in more points, than with the modern corrupt Church of *Rome*, may cast an imputation on him and his Brethren, but cannot clear *Ethelwolf's* Clergy from *Poper*y.

But what he cannot prove he is very forward to take for granted, and therefore says, pag. 178. Since the Donors gave them not to a *Popish* Clergy, but to God and his true Ministers; our Kings and Parliaments, that took them away from the corrupt Clergy (who were fallen into *Poper*y) and settled them on the true *Protestant* Ministry, did observe therein the Intention of the Donors, and did apply Tythes to the Right Use for which God intended them.

He talks idly. God never intended Tythes to any such use in the times of the Gospel; let him prove it if he can. And for observing the Intention of the Donors; it is manifest the Donors intended their Tythes to such a Clergy, as would SAY MASS for their Souls when they were DEAD. Is he one of them? or are his Brethren such? or was that one of the Points in which he brags King *Ethelwolf's* Clergy agreed more with the *Protestant-Church of England*, than with the modern corrupt Church of *Rome*. However, by his own confession here, that Clergy from whom Tythes were taken, was corrupt and fallen into *Poper*y. Seeing then Tythes were taken from the same Clergy to which they were given (for the benefit, he sayes, was enjoyed eight hundred years by those

those to whom the Donation was made, pag. 99.) was not Esthelwolf's Clergy corrupt and fallen into Popery too?

Again, he says, pag. 178. *Since the first Donors did not settle them on the Popish Clergy, and the present Laws have given them to the Protestant Clergy, I know not what Title the Popish Priests can justly have to them.*

Nor I neither; not that the first Donors did not settle them on them (as he begs) but because *that settlement was not just*, and with what either Justice or Credit a Protestant-Minister can thus creep in, and plead a Right to Tythes by a Donation Fraudulently obtained by a popish Clergy, I leave the Reader to judge.

To supply his defect of Argument he betakes himself here again to his usual course of Railing, and because he cannot fairly answer, he sets himself foully to bespatter me and the Quakers, pag. 175. calling us *the very Darlings of the great Agents for Rome*; saying, *we learn our Lesson from the Papists, and are doing their Work for them*, calling me *a Journey-man to the Popish Priests*, and much more of the same bran. All which favouring so strong of Ignorance and Envy, and being as far from Truth as from all manner of likelihood and probability, I will not give so much Countenance to his Charge as to think it worth an Answer.

And whereas he says, *Their Doctrine of Perfection, despising the Letter of Scripture, pleading for Ignorance, relying on the merit of following the Light within, &c. are Popery in disguise.*

I shall only tell him at this time, that his so saying is down-right Falshood, and open Slander with-

*out disguise*; a further account of which he may expect in Reply to his Brother's Vindication.

§. 9. He is offended at my saying, That if *Tythes* were a suitable Maintenance for a Protestant-Ministry, yet the Clergy now do nothing for the People (nor indeed have any to do) which can deserve so great a Compensation. This was spoken upon occasion of the other Priest's saying, *Friendly Conference*, pag. 36. Their only work is to explain the written Word of God, and apply the same; and yet a little after, p. 92, 93. acknowledged that *whatsoever is necessary to Salvation either to be believed or done, are in some place or other in holy Scripture fitted to the most vulgar capacity and shallowest understanding, &c.* But this Priest not willing to take notice of this, which he knew would be an hard knot to untye, looks over it, as if he had not seen it, and says, pag. 180. Certainly we do as much for the People as ever was done by any Clergy in the World: We pray for them, preach to them, administer the Sacraments duly among them, we marry and bury, we visit the Sick, relieve the Poor, comfort the Sad, reprove Sinners, confute Hereticks, and shew the Folly of Ellwood, &c.

If they perform the rest no better then this last, they little deserve the Wages they receive. But do they perform these particular Services for the *Tythes* which they receive? If not, it is but a false pretence to urge these as the Works for which *Tythe* is a Compensation. Let us examine the matter a little. They administer, he sayes, the Sacraments; but are they not paid for it beside? Will they baptize the Child of him that payes *Tythes* without being

*paid distinctly* for that? Do they not make their Parishioners that pay Tythes, *pay them over and above* for giving them Bread and Wine, *though the Parishioners buy the Bread and Wine themselves*, and pay for it besides *out of their own Purses*? Will they marry a man that payes Tythes, unless he gives them a *sum of Money on purpose*? or will they bury any of the most zealous Tythe-payers, and not be *paid distinctly* for it? What *meer deceit* is it then to name these things as Services, for which they deserve Tythes, when, let their Tythes be never so great, they will not do any of all these without being *paid for it over and above*. Then for the other Particulars named, as *Visiting the Poor*, &c. It is too notorious that many of them spend more Time and Money in *Taverns and Ale-houses* than in *Visiting the Sick and Relieving the Poor*. Instead of *Comforting the Sad*, they make many *sad* by their Exactions and Extortions upon the people, under the specious pretences and gilded names of *sacred Revenues and Rights of Holy Church*. If they *Reprove* some *Sinners* by Words, they *Encourage* more by Example; and what he calls *Confuting of Heresies*, proves oftentimes *Opposing of Truths*. Lastly, He says, *They shew the Folly of Ellwood, &c.* Indeed! Is this then one of the Works for which they receive Tythes? Is it the *general Service and universal Labour* of the Clergy? I confess I have heard they had *private Cabals*, and several *little Committees* about my Book (wherein he that gave the Occasion of writing it, received no Thanks for his Labour, and wisht he had never medled) and that after many *consultations and Debates* about it, they at length resolved to divide

it into several parts, some being appointed to answer one part, & some another; which the event doth somewhat confirm. But I never understood before that they had a *general Convocation* about it, and that it was undertaken as a *National Service*, for which all the Parish Priests in the Nation must have Tythes. But truly, had I thought there had been so many Heads engaged in the Work, I should have expected stronger Reasons, and more forcible Arguments then I find in the Replies. But we must take them as they are now.

He says, pag. 181. *They are always ready to perform any Divine Office which their people need or require.*

He should have added [ *for Money* ] for notwithstanding their Tythes, those other Offices which he calls Divine must be sure to be paid for distinct.

Here the other Priest puts in a word, *Vindicat*, pag. 314. where his Parishioner citing those words of mine, 'If Tythes were a suitable Maintenance, the Clergy now does nothing for the people which can deserve so great a Compensation; he replies, *That is, if his Worship may be judge.*

Is not this a learned Answer? and a notable Demonstration that the Clergy doth something for the people, which deserves Tythes for a Compensation? The Reader perhaps may think this is not the Answer it self, but a Preparative only to an Answer; take therefore his following words, thus, *But what I wonder do the Impropiators for the people, which deserves so great a Compensation?*

Truly nothing that I know of; nor do they pretend to do any thing: but what is that to the purpose? doth that excuse the Priest? or is this any An-

swer at all to my Objection? He adds, *Besides, it is all one to the people, whether they pay Tythes or no: as I shall shew you anon.*

This is his Answer to a syllable: In which, judge Reader whether there be any thing serious, any thing argumentative, any thing pertinent to the purpose; and whether he hath not here evaded a serious Answer by a petty Cavil against the Impropriators.

Again, The Parishioner urging that from his saying, Our only Work is to explain the written Word of God, and to apply the same; I concluded, that what they do for the people is not suitable to the Reward of Tythes; the Priest replies, *Doth not this Quaker (think you) instruct the people very graciously? As if Tythes were of more real value to them, than the Word of God explained and applyed?*

That's not my Instruction, but his *Mis-construction* of my words. I neither say nor intimate that Tythes are of more real value to the people than the Word of God explained and applyed. But that Tythes are of more real value to the people than the Priest's Labour in explaining that which he tells them himself, is so plain already that it needs no Explanation: which if it be not true, he was too blame to say it; but if it be true, then have they no need of his help therein, and consequently pay him Tythes for nothing, or at least for that which doth not deserve so great a Compensation.

But he complains I have done him wrong, and says, *I must not let the Abuse pass, which he hath put upon me in this Quotation. He so states my words, as his Reader must understand him, that I make explaining and applying the Word of God, the sole and the only Work of a Minister.* — And a little after, — [only Work]

*Work*] related to the particular which I was there dis-  
cussing of, and not to the general Office of a Mini-  
ster.

Neither did I so represent it: for I know there are  
several other things which they take into their Office,  
but then they have *distinct Rates and Prices* set on  
them, and they are paid for them in Money over  
and above the Tythes.

But to return to the other Priest, the Author of  
the *Right of Tythes*.

§. 10. In his next Section he taxes me with many  
Mistakes in point of *Law*, wherein if I am defective  
it is no great wonder, having never been educated in  
that Study. He begins with a great deal of *Mirth*  
and *Joke*, according to the *levity* of his Mind, and  
by and by slips into his usual strain of *prophane Jeer-  
ing* and *Flouting at Revelation*, and Immediate Tea-  
ching, calling me an *Inspirado*, &c. All which I let  
pass as the froth of his Wit, in which no Argument  
lies. The first Mistake he charges me with is in say-  
ing, The Statute of 27 of *Hen. 8.* is the first Par-  
liamentary Law for payment of Tythes; whereas  
(says he, p. 183.) *the very first Law in the Statute-  
Book is a Grant for the Church's enjoying her Rights*  
*inviolable.*

I was not altogether so confident and positive as he  
reports me, but said, *This is the first Parliamentary*  
*Law that I find amongst our Statutes for the payment of*  
*Tythes*; which words [that I find among our Sta-  
tutes] he leaves out in reciting my words. Now if  
it had, so happened that his *sagacity* and industrious  
Diligence had chanced to have found out another  
Statute

Statute of elder date than that I gave, yet methinks the *Modesty* and *Wariness* of my Expression, might have won upon him to have pardoned such an Omission, and thereby have obliged me to have done him the like Kindness another time. But since he stands so upon it, let us see what other Statute he has brought, and whether I am guilty indeed of a Mistake in this case or no. He says, *The very first Law in the Statute-Book is a Grant for the Church's enjoying her Rights inviolable.*

What then? Is there any mention of Tythes in that Grant? or was it a *Law made for the payment of Tythes*? Not a Tittle of Tythes is in it. How then was this a Parliamentary Law made for the payment of Tythes, when neither *Tythes* nor *Payment* are so much as mentioned in it? This was a Confirmation of Liberties to the Church, but not a Law made for the payment of Tythes; nor do I yet think the Priest will find (though he turn the Statute Book over again) any Law made directly for the payment of Tythes, before that which I have quoted; which if he do not, instead of fastning a Mistake in this case upon me, hee'll find a Charge of a worse nature return upon himself.

The next Mistake he charges me with is, that I say, *This Statute of 27 Hen. 8. was made by a popish King and Parliament; Whereas* (says he) *that very Statute declares the King Supream Head of the Church of England, as T. E. may see if he read it over: And how they can be Papists that have renounced the Pope's Authority, I cannot well understand, sayes he, ibid.*

He needed not have taken the pains to inform me  
that



that *Hen. 8.* had assum'd the Supremacy before the making of that Statute, since I had advertis'd him of that in the same page out of which he pretends to pick these mistakes (pag. 333.) where I say, '*Henry 8. being more Papist then Protestant* (though 'he had transfer'd the Supremacy from the Pope to 'himself) and believing, as most of the other Do- 'ctrines of the Church of *Rome*, so that of Tythes 'being due to God and Holy Church, in the twenty 'seventh Year of his Reign made a Law for the pay- 'ment of Tythes, &c. But that which he either can- not or will not understand is, *how they can be Papists that have renounced the Popes Authority.*

Truly though he has not deserved much kindness of me, yet I will take a little pains to inform him how this may be; and in order thereunto I will be- gin with the definition of *Papery* which his Brother gives in his *Conference*, pag. 149. *Papery is such Doctrines and superstitious Practices, which by the Corruption of time, have prevailed in the Church of Rome, contrary to the True, Ancient, Catholick, and Apostolick Church.* As this is *Papery*, so he that holds, believes and uses such Doctrines and Practices is a *Papist*; but so did *Hen. 8.* after he had renoun- ced the Pope's Authority, and assum'd the Suprema- cy to himself. And if *Herbert* (who writ his *Life*) may find credit with the Priest, he will tell him, pag. 369. that though he separated from the obedience of the *Roman Church*, yet not from the *Religion* there- of, some few Articles excepted: Of which more full Testimonies we may find in *Fox's Acts and Mo- numents*, and in *Speed's Chronicle*. The six Ar- ticles were enacted after the Popes authority was renounced, (and after this Law for the payment of Tythes)

Tythes was made also) which Articles were for the establishing of Doctrines grossly *Popish*, viz. *Transubstantiation*, the *half Communion*, the *single Life* of Priests, *Vows of perpetual Chastity*, *private Masses*, and *auricular Confession*, and stood in force all his time. And many suffered *Martyrdom* under him after he had renounced the Pope's Supremacy, as *Lambert*, *Barns*, *Askew*, and many others, who to be sure were no *Renegadoes*, but such as certainly sealed their Testimony with their Blood. Besides, he might have learnt from his Brother Priest, that *Hen. 8.* did establish the six bloody Articles, to shew himself as ill a friend to Protestants as to Tythes, *Vindication*, pag. 305. which if he had considered might perhaps have helped to open his understanding a little in this dark and difficult point. However, by that time he has read and weighed what has now been offered concerning it, I hope he may begin to understand how they could be *Papists* that had renounced the Popes authority; and then I expect he should withdraw his action, and not charge me with a mistake, in saying the Statute of 27 *Hen. 8.* for the payment of Tythes, was made by a *Popish* King and Parliament. But he says, I mistake a Statute made in 32 *Hen. 8.* c. 7. for a Statute made in 37. *Hen. 8.*

Who but would take this man to have been *Dominian's* Schollar, he is so ready-handed at catching Flies? What a grand mistake was this to set 37 for 32! A mistake it was however. But common ingenuity would rather have imputed it to the Printer than the Author, especially considering how ill the Book is Printed throughout. He knows well enough that till he had made a *second Correction* of Errors, his own Book was not free from such mistakes, if it be yet,

yet. And if I could have taken the same Course, he had not had this *Straw* to stumble at.

He adds, that *I bring in Protestant King Edw. 6. for a Popish confirmer of Tythes.*

He wrongs me in that. My words are these (pag. 334.) *In pursuance of these Laws of Hen. 8. his Son and Successor Edward 6. made another, grounding it upon those which his Father had made before. This is not calling Edw. 6. a Popish confirmer of Tythes.*

§. 11. But he takes great pains to prove Tythes a Free-hold, and spends several pages about it, using great earnestness therein, and calling me *Heretick*, for but so much as questioning it. I do not profess my self a *Lawyer*, and therefore will not take upon me to Answer all his Law-quotations, lest I should need the same Excuse that he at last is fain to make, pag. 188. [*Ne sutor ultra crepidam.*] But I observe he sayes, pag. 185. that *In the very Statute of 32 Hen. 8. There is mention made of an Estate of Inheritance or Free-hold in Tythes.*

By this I perceive he confounds the Claims of Priest and Impropiator: for that Clause in the Statute hath plain relation to the Impropiators, a directing how and where *Lay-men* possessing Tythes, and being thereof disseized, may have their Remedy. The words of the Statute run thus, 'And be it further enacted, &c. that all cases, where any Person or Persons, which now have, or which hereafter shall have any Estate of Inheritance, Free-hold, term, Right or Interest, of, in or to any Parsonage, Vicarage, Portion, Pension, Tythes, Oblations, or other Ecclesiastical or Spiritual profit, which now be, or which hereafter shall be made tempo-

‘ral, or admitted to be, abide and go to or in tem-  
 ‘poral Hands, and say uses and profits by the Law  
 ‘and Statutes of this Realm, shall hereafter fortune  
 ‘to be disseised, &c. It is plain that by an *Estate of*  
*Inheritance or Free-hold* the Statute here intends  
 those Tythes that then were or after should come to  
 be in the possession of *Lay-men*, and appropriated to  
*Temporal or Lay uses*; which implies it did not ac-  
 count Tythes an Estate of Inheritance or Free-hold  
 to the Priests, for then this distinction had been need-  
 less. Besides, the Statute sayes, The Person or Persons  
 so disseised, &c. their *Heirs, Wives, &c.* shall have  
 remedy in the King’s temporal Courts, &c. and, a-  
 mongst other Writs by which they may proceed, di-  
 rectly Writs of *Dower*; All which have manifest Re-  
 lation to the Impropricator’s Title, not to the Priest’s:  
 for what Priest (as a Priest) can make his Wife a  
*Dower of Tythes*? Or what hath a Priest’s *Heir or*  
*Wife* to do with Tythes, when he is dead? But this  
 Priest would gladly strengthen his Claim, by twist-  
 ing in the Impropricator’s with it. Therefore he  
 sayes, pag. 186. *Those very Laws which made the*  
*Alienation, did not give the Laity any other Estate in*  
*Tythes, than such as the Clergy had before, and such*  
*as the rest of the Clergy had then to the Tythes remain-*  
*ing in Ecclesiastical Hands.*

This is disproved by an Instance which himself  
 gives, pag. 185. which is of a *Writ of Dower of pra-*  
*dial Tythes* brought in the Countess of Oxford’s case,  
 5. Jacob.

By which it appears that Tythes were settled in  
*Dower* upon that Countess (as he styles her) which  
 they could not have been, if her Husband had not  
 had another Estate in Tythes than such as the Clergy  
 then

then had or now have. For no body, I suppose, imagines that the Clergy have such an Estate in Tythes as by vertue of which they can settle Tythes in ~~Dower~~ upon their *Wives*. He that will take the pains to consult that Statute (32 *H. 8.* 7.) will find that what it speaks of Estates of *Inheritance*, *Free-hold*, &c. hath respect to *Lay-men*, not to the Clergy. For although, in the second and last Paragraphs, where it directs the remedy for recovery of Tythes, in case of substruction or detention thereof, it expressly mentions Ecclesiastical as well as Lay Persons, restraining the remedy for both to Ecclesiastical Courts and Laws; yet in the seventh Paragraph, where an Estate of *Inheritance* or *Free-hold* in Tythes is spoken of, there is no mention made or notice taken of the Clergy, not a word of any Ecclesiastical person, but those Terms [*Estate of Inheritance*, *Free-hold*, &c.] are expressly there applied to *such Tythes*, &c. *as then were or should afterward be made temporal, or admitted to be, abide, and go to, or intemporal Hands and lay uses and profits*, &c. And in case of disseisure of such Estate of *Inheritance*, *Free-hold*, &c. the Remedy was not restrained to the Ecclesiastical Courts (as in the other case wherein Ecclesiastical persons were concerned) but left to the King's *temporal* Courts. From all which I gather, that those words in the Statute [*Estate of Inheritance*, *Free-hold*, &c.] have no relation at all to the Clergy, nor do any way concern Ecclesiastical persons, but were inserted purposely for the sakes of those *Lay persons*, into whose Hands such Estates were then already come, or likely to come: And that the Law-makers then did understand the *Lay* to have *another* Estate in Tythes than the Clergy had.

The Author of the *Conference*, in his *Vindication*, pag. 316. hath another trick to prove Tythes a Free-hold, and that is this; He asks his Parishioner, *Who elect the Parliament-men that serve for the County?* The Parishioner answers, *The Free-holders.* And did you never (sayes he) see *Clergy mens Votes entred at one of those Elections?* Yes many a time, quoth the Parishioner. *That very thing* (replies he) *proves them Free-holders.*

But, by his leave, the proving some Priests Free-holders doth not prove Tythes a Free-hold. Many of the Priests have *temporal* Estates, Lands of Inheritance or purchase, which gives them a Right of suffrage in such Elections. But then it must be considered, that in such cases, though they are Clergy Men, they do not Vote as Clergy men, but as men posselt of such *temporal* Estates or Free-holds. Besides, most of the Priests have Glebe-Lands, which may with less repugnancy to reason be called a Free-hold, than Tythes. And this Priest hath not expressed upon which of these considerations it is that his Clergy-mens Votes are entred. Now if he intended to have proved, by this Medium, that Tythes are a Free-hold to the Clergy, he should have demonstrated that every Priest that takes Tythes is thereby inabled to give a Voice in the Election of Parliament Men: Which if they are not, it is rather an Argument against him then for him, and shews that Tythes are not a Free-hold to the Clergy. But of that let Lawyers judge: I only add, That as the Priests are unlike the Ministers of the Gospel in taking Tythes at all, so they are much more unlike them in claiming a legal property and Free-hold therein: And if Tythes may in any Notion of Law  
be

be called a Free-hold, they are (as I said in my former Book, pag. 331.) such a Free-hold, as holds the greatest part of the Nation in bondage.

But he is angry that I say, These Statutes for Tythes were grounded on a false supposition, That Tythes were due to God and Holy Church. This he calls a *repeating of old baffled falsehoods*; pag. 188. and says, *he has proved this was a true supposition, and maintained by the Primitive Orthodox Fathers*; adding, *that nothing is more false than my saying, This was a Doctrine purely Popish, and hatch'd at Rome* (he leaves out *[and here preach't up with thundring Excommunications by the Pope's Emmissaries and Agents]* which he knew could not be denyed, and would help to discover where the Doctrine was hatch'd) However, he makes the validity and force of the Statutes to depend on the Truth of this supposition, That Tythes are due to God and Holy Church: for he says, *Since these Statutes were grounded on a Primitive and Protestant Doctrine, the Statutes are therefore good*, pag. 89. But by the rule of contraries, If these Statutes were not grounded on a Primitive and Protestant Doctrine, the Statutes are not therefore good. Now that this Doctrine, of Tythes being due to God and Holy Church, was not a Primitive Doctrine appears, in that there is no mention of this Doctrine in any of the Writings of the New-Testament, wherein the primitive Doctrines of Christianity are delivered. This Doctrine is no where there to be found. Nor in the more simple, and less corrupted Ages of the Church, and nearest to the Apostles times, was this Doctrine received. But in the more distant Ages from the Apostles, when the Church became greatly corrupted both

both in doctrine and practice, sprung up this Doctrine of Tythes being due to God and Holy Church, and may truly be reckoned amongst those Doctrines and superstitious Practices, which by the corruption of time, have prevailed in the Church of Rome, contrary to the true, antient, Catholick and Apostolick Church; *which the Priest calls Popery, Consequence*, pag. 149. And as this Doctrine sprang up in *corrupt* times, so it grew up together with the *Corruptions* of those times; and the *more corrupt* the Church grew, and *farthest off* from the purity and truth of the Gospel, the *more* credit and belief this Doctrine obtained, and was the *more generally* received. And when, through the *prevalency* of Popery, the Church was *most of all* defiled and polluted with Idolatry and Superstition, and in its *worst* estate, then was this Doctrine in *greatest* repute, and in *fullest* force and strength. By all which let the Reader judge whether this was a *primitive* Doctrine. And as this was not a *primitive* Doctrine, so neither was it a *Protestant* Doctrine: for the *Bohemians* (whom Fox calls *Protestants*) when they renounced the Popes Yoke, *took away Tythes from the Clergy*, and reduced them to certain Stipends, as Selden out of Jo. Major notes, *Hist. Tythes*, pag. 167. which they would not have done, if they had believed that Tythes were due to God and Holy Church. Thus it appears that this Doctrine, of Tythes being due to God and Holy Church, is *neither* a *primitive* nor *Protestant* Doctrine; and that the Statutes grounded thereon, are built upon a *false* supposition.

He excepts against my saying, For a man to claim that by a temporal Right, from a temporal Law, which the Law he claims by commands to be paid as  
due



due by a divine Right, is meer juggling. To which he replies, pag. 189. *All the World knows, two Titles to the same thing, being subordinate to one another, do strengthen each other.*

This is a meer shift: for it is evident those Statutes do not intend to make the Priests another Title then what they claimed by before, but only to appoint the payment of Tythes upon the old Title of being due to God. So that these Statutes do not make the Priests a temporal right, nor was it the design of them so to do, for the Statute of 32 H. 8. 7. speaking of Tythes impropriated, sayes, *Which now be, or which hereafter shall be made temporal*; which implies plainly, They understood all Tythes, before such Impropriations, in no other Notion then Ecclesiastical or Spiritual: and that they accounted all other Tythes, which were not so impropriated, but remained in the hands of the Clergy, Ecclesiastical or spiritual profits still, not temporal. Now for the Priests to claim a temporal right to Tythes by those Laws which declare the Right they have to be spiritual; this is the Juggle. If they will claim Tythes by these Statutes, they should claim them in that notion wherein the Statutes suppose them due, which is as a spiritual Right, not as a temporal. The Priest sayes, *A Father (having a maintenance reserved out of his Sons Estate, mentioned in those deeds which settle the said Estate on the Son) though he had a right to be maintained by his Son, jure divino, may claim a maintenance by vertue of these deeds, jure humano; and the second Title strengthens, but doth not destroy the first.*

This is quite beside the case: for (besides that the comparison will not hold between a Father & a Priest, unless

unless any in the darkness of their ignorance should so far mistake as to own the Priests for their spiritual Father: nor in that case neither with respect to Tythes, but to a Maintenance only) here are (in the case of a Father) two *distinct* Titles, *independent* one of the other; and the Deed of settlement, in which such maintenance is reserved, doth not express the reserved maintenance to be due, *jure divino*, but declares it to be a *temporal* Right settled upon civil and temporal considerations. But how remote is this from the Priest's case! The Statutes mention *no temporal* Right of Tythes to the Priests, but *suppose* a *divine* Right, and upon that *supposition* command the payment of them, as *so* due: This Deed of settlement mentions *nothing* of a *divine* Right, but acknowledges a *civil* and *temporal* Right to the maintenance therein reserved. As well then may the Father claim a *divine* Right to this maintenance by virtue of *this Deed*; as the Priest claim a *temporal* Right to Tythes by virtue of *these Statutes*; and both alike *unreasonable*.

§. 12. In my former Book, I inquired two things pag. 335, 336. first, What it is the Priest claims a property in? secondly, Where this property is vested? in the person of the Priest, or in the Office? To the first the Priest gives no Answer here, only in another place, pag. 196. he says, *We grant Tythes are due out of the profits only*, and with this answer he *contents himself*, overlooking the Arguments I offered in pag. 335, 336, 338, 339. to prove the unreasonableness of such a claim; particularly, That *if Tythes be the tenth of the profit, or increase of the Land, and they that settled Tythes (as he saith) were actually seized*

*seized of them in Law, then surely they could settle no more than they were so seized of; and they could be actually seized of no other profits, or increase, than what did grow, increase, or renew upon the Land, while they were actually seized of it. So that such settlements how valid soever while they lived, must needs expire with them.* This and much more such plain and serious argumentation, tending to prove the emptiness and unreasonableness of their plea to Tythes from the Donation of *Ethelwolf* and others, the Priests, both one and t<sup>o</sup>ther, pass by unanswered. The Reader may guess why.

The second thing inquired was, *Where this property is vested, in the person of the Priest, or in the Office?* This I perceive they are wonderful wary how they answer. One Priest says, *An Office is capable of being vested in a property; and the present person who sustains that Office, hath this property vested in him during his Life, with remainder to his Successors forever, Right of Tythes,* pag. 190.

This, as doubtfully and darkly delivered as might be, seems in the first part, to *affix* the property to the Office; but in the latter part, to the person that sustains the Office: For he says, *The present person who sustains that Office, hath this property vested in him (not during his Office only; but) during his Life,* which may extend far beyond his Office. For if the present person who sustains the Office be an ignorant, vicious, debauched, scandalous Priest (as, alas! too many of them are) if he be one of them, who the Author of the *Conference* says, pag. 11. *will for a corrupt interest intrude themselves into these sacred Offices,* he not only may but ought to be ejected. They that for corrupt Interest thrust themselves

in, should for their Corruption be thrust out again. But what mean while becomes of the *property*? If (as this Priest sayes) the present *person* who sustains the Office hath this *property* vested in him *during his Life*, the divesting him of the Office doth not divest him of the *property*, because (according to this Priest) the *property* depends not on the Office, but on the *person's Life* that bears the Office. And the *Remainder* of this *property*, which the Priest sayes is to his *Successors forever*, can take no place till the death of the present *person* who sustains the Office. So that when he who sustains the Office comes to be turned out of his Office, his Successor in the Office can have *no property at all*, untill he that is so turned out be dead, because he hath the *property* vested in him *during his Life*. Thus stands the case according to this Priest, wherein how consistent he is to himself the Reader may observe. Now let us hear what the other Priest sayes to this matter, in his *Vindication of the Conference*, pag. 317. This *property* (sayes he) doth not belong to either of them *apart*, but the *property* belongs to the *person*, as qualified by holy Orders, and put into actual possession by *Institution and Induction*. This quite contradicts the other Priest: for if the *property* doth not belong to either of them *apart*, then the present *person* who sustains the Office cannot have the *property* vested in him *during his Life*, but during his Office only. For if he might have it *during his Life*, he might then have it *apart from his Office*; which this Priest denies, in saying, This *property* doth not belong to either of them *apart*. But if the *property* doth not belong to either of them *apart*, what becomes of the *property* when they are parted? The Priest it seems

(according

(according to this Priest) has *no property* any longer than he is in Office (though, according to the other Priest, he hath it vested in him during his Life) turn him out of Office, and his property is gone, because this property doth not belong to either the person or Office *apart*. On the other hand, The Office has *no property* any longer than it hath a Priest in it, because the property doth not belong to either of them *apart*. Where then resteth the property when the Office is *void*? Doth the property *cease*? They had best have a care of that, for that will shrewdly endanger the Title. Thus, Reader, thou seest, after all their blustering big words for a *property* in Tythes, they cannot agree where to fix it. A *property* they would fain have (and *nothing less*, sayes one of the Priests, *will serve my turn*, Vindication, pag. 317.) but where to place it they do not know. To leave it in the Office they know is dangerous, because the Office was *notoriously Popish* when Tythes were first settled on it. To fix it to the *persons* sustaining the Office is no less hazardous, because *some*, at least, of those *persons* are acknowledged by the Priest to be *intruders for a corrupt interest*. But leaving the Priests to consult anew about the settlement of their conceited property, since Tythes have so great a dependence on the Office, let us again consider the nature of that Office when Tythes were settled on it. The Priest sayes, *Right of Tythes*, pag. 190. *I make my self sure of that which none but a wild Quaker, would ever so much as once suppose; viz. To be sure the office of Priest-hood was Popish; and the Office it self being now laid aside, the property vested in it must be gone along with it.* Thus he quotes my words; but, as his usual manner is, very defectively, that he may

thereby find means either to abuse me, or avoid an Answer. My words are these, p. 336. *It was to be sure a Popish Office when Tythes were first paid to it in this Nation, an office set up by the Pope, and that not as a secular Prince, but as a Pope (as a spiritual Father: for such he pretends to be) but if their had been a property in the office, yet seeing the office it self is laid aside, and the Pope, who was the author of it, cast off, surely whatever property was in the office, must needs be gone along with it.* This has it seems put him so out of patience, that he returns this Answer, *He must be under some degree of frensie, who can perswade himself, that there are no Priests now, or that the Reformation laid the office aside. That had been a reformation as wild as a Quaker could project. Doth he think that any body will grant these doting falsehoods? No Protestants (that ever I knew) held the office of Priesthood to be Popish. And truly, T. E. thy suppositions will not be granted by any, but those who are as senseless as thy self,* pag. 191.

This is his full Answer; in which I think no sensible man can find any thing argumentative, reasonable, or civil. Wherefore waving this, I will first inquire somewhat more particularly into that Office on which it is pretended Tythes were settled, and then take notice of his Answer.

First then for the Office. *It was (I said) to be sure a popish Office, when Tythes were first paid to it in this Nation, an Office set up by the Pope, &c. Austin the Monk coming over hither from Rome, by Authority which he received from Pope Gregory ordained Bishops and Priests here. And this was long before Tythes were paid in England. After Austin's death, his Successors were consecrated Arch-Bishops of Canterbury*

*bury by the succeeding Popes, or by their Authority, by vertue of which popish Consecration received themselves, they took upon them to ordain new Priests as occasion seemed to them to require. Thus was that Priesthood in its Ordination entirely popish: A Priestly Office set up and held up by the Power and Authority of the Popes of Rome. And as its institution, so its work and service, the End and Intention of it was popish: and so much worse was it in its progress, then in its institution, as the latter times were worse then the former, and as the Church of Rome grew daily more depraved and corrupt, out of which it sprang, by which it was nursed up, and to which it was subservient. And at the time when Tythes were settled on this Office (and before) the Work and Service of it was to say Masses for the Souls of the Dead (thus did the Clergy engage to do, even in that very Charter of Ethelwolf) to pray for the Dead that their Souls might be delivered out of Purgatory, to receive Auricular Confession, to absolve the people from their Sins, &c. These things are too certain and known to be doubted, much less denied, and too plain and evident to leave any question, whether this Office was at that time popish or no. Now though this Office continued long, yet at length it came to an end in this Nation. The Pope, who set this Office up, was cast off; the Service of this Office (viz. the Masses and popish Prayers) ceased; the Opinions of Purgatory, Auricular Confession, &c. were disowned, and the Office it self was laid aside.*

Now let us take notice of the Priests Answer, *He must be (sayes he) under some degree of Frensie, who*

can

*can perswade himself, that there are no Priests now, or that the Reformation laid the Office aside.*

If the Reformation did not lay the Office aside, the *Reformation* was therein too short; for the Office was undoubtedly *evil*, and did *deserve* to be laid aside. But the laying of that Office aside doth not infer that there are no Priests now: Unless he thinks that all Priests are of *one and the same* Office, and so puts no difference betwixt Light and Darkness, Good and Evil. If he think so, I must then ask him whether he exercises the *same* Office that the *popish* Priests now do at *Rome* and elsewhere. What their's is, is pretty well known, and *if his be the very same with their's*, it will not be hard to guess what *his* is. But if he will reckon his not the same with their's, but another and better Office, he may thereby see that there may be Priests now, although that Office which was once exercised here, and is still in divers *popish* Countries, be laid aside. Doth the erecting of a *false* Office make void the *true*? or cannot the *right* Office of Priests remain, if the *wrong* be taken away? Or will he say that was a *right* and *true* Office which was exercised here by the *popish* Priests, till the time of the Reformation? Then he justifies the same Office still, which is yet exercised by the *popish* Priests in *Italy*, *Spain*, and other Countries. Certain it is that *no such* Office was ever appointed by Christ, or known among the Apostles. They had no Office for *saying of Masses*, for *praying for the Dead*, that their Souls might be delivered out of *Purgatory*, for *receiving Auricular Confession*, and for many other things which were the *peculiar Services* of this Office. These things were not known amongst them, but sprang up  
after



after the Apostolical Times, in the Apostacy, and continued till the Reformation. But it, as he says, the Reformation did not lay the Office aside, what is become of it? *by whom* is it executed? Do the *Priests* who receive Tythes now in *England* perform the same Office that those *popish* Priests did then? Do these say *Masses*, and pray for the Dead? Do these receive *Auricular Confession*, and take upon them to *absolve* the people from their Sins? This was the Office of those Priests; but none I hope of these Priests will acknowledge this to be their Office: how then are the Offices the same? But that that Office of Priesthood to which Tythes were given, and by vertue of which Tythes were so long held and enjoyed in *England* before the Reformation, was a *popish* Office, and as such laid aside by the Reformation, no man I think, that understands those times, and has not an Interest to serve, can doubt. And if the Office was laid aside in which the pretended property was vested, how should the property remain, and not be laid aside together with the Office? But what Shifts will not Priests make for their Profits sake!

S. 13. His next Cavil is at my saying, *The Priest's Title lies in the Gift of the Owner*, which I shewed by this, 'That the Priest hath no power to take one Sheaf or Ear of the Husbandman's Corn from off his Ground, untill the Owner hath severed it as Tythe from the remainder, and thereby first dis- seized himself of that part, and by his own Act given the Priest a Title thereunto. And although the Law, supposing Tythe due to God and Holy Church, enjoyns the owner to set it out, yet if he refuse, he incurs the Penalty of that Law for his refusal,

refusal, but the Property of the Tythe remains intire in himself. To this the Priest says, pag. 191. *It is an odd kind of property which we have to a thing, that we may not keep in our Possession; and a strange Gift, which we must give whether we will or no, and be punished if we do not give it.*

He might better say, *It is an odd kind of Property* the Priest claims to a thing *he never had in possession,* nor they from whom he claims it; and which there is *no certainty in,* nor knows he whether it be *much or little.* As for the Owner, *he may keep in his possession* the thing in which he hath a Propriety, viz. Tythes, and the Priest cannot dispossess him thereof, although by Laws grounded on a *Religious Mistake* he may cause him otherwise to suffer for *not dispossessing himself.*

But he says, pag. 192. he will give a parallel case, *There are (says he) many free Rents and Customary Payments, which the person charged with them must bring to such an House, in such a Town, at such a day, and then and there disseize himself of the said Money, by a tender thereof to the Lord or his Assigns; which Lord need never demand this Money, and yet may take the forfeiture, if it be not brought to him, and tendered.*

This is not a parallel Case to Tythes: for in this Case of *Rents and Customary Payments*, the Lord or other person claiming them, may for default of payment either enter upon the Lands out of which such *Rents and Payments* issue, or bring his *Action of Debt* against the person charged therewith; which argues he has a Property in the thing he claims. But it is not so in the Case of Tythes. If the Owner refuse to set them out, the Priest cannot enter upon the Land,

nor

nor regularly bring an Action of Debt against the Owner : but can only recover the Penalty of the Statute for his *not making him a property* by setting them out. Which plainly shews *the Priest hath not any property in Tythes*, nor is by the Statutes themselves understood to have any *civil or Temporal Right* thereto ; but is only supposed to have a *divine Right*, and upon that *mis-supposition* the Statutes injoin the Owners to make the Priest a temporal Right by setting out of Tythes. Besides, Free Rents and Customary Payments are *certain*, and not in the power of the *Occupant* to *extinguish* or *alter*. But it is far otherwise in the Case of *Tythes*. It is in the power of the *Occupant* to make the Tythes *much, little or nothing* (and that *without any Fraud* to his Ancestors) for if a man stock his Land with Horses, he is liable to very little Tythes, if any (and I think not to any, unless it be by particular Custom of the place.) But if he plant Woods, and let them stand for Timber, no Tythe at all can be demanded ; and *what then becomes of the Priests Property?* has not he a fine property the mean while, which *another man*, without any Fraud or Indirect Dealing, may *extinguish* when he pleases ? Is it not plain by this, that *the Priest's Title lies in the Gift of the present Owner*, who may chuse whether the Priest shall have *anything or nothing* ? And is the Case of Free Rents and Customary Payments a *parallel* to this ? Can he who stands charged with those Payments *extinguish* or *alter* them at his pleasure ? Can he make them more or less as he sees good ? If not, how then is that a parallel Case to this of Tythes ?

‘ The Parson (says Shepherd in his *Grand Abridgement*, Tit. Tythes, pag. 101.) ‘ *hath a good proper-*

*' is in the Tythes wherethey are set out by the Owner, not where they are set out by a Stranger. Doth not this prove that the Parson's Title lies in the Gift of the Owner? If the Owner sets out the Tythes, he thereby disseizes himself thereof, and gives the Parson a Property in the Tythes so by him set out: but if the Tythes are not set out, the Parson hath no Property therein; nay, if they be set out, and not by the Owner, but by a Stranger, the Parson will be to seek of a Property notwithstanding such setting out. By all which it appears, That the Parson has no Property in the tenth part of another's Crop, until the Owner sets out that tenth part, and thereby gives the Parson a property in it. Nay further, says Shepherd, ibid. ' Tythes are not due, nor is it Tythe without in the Statute of 2 Edw. 6. until severance be made of the nine parts from the tenth part. So that to make it Tythe within the Statute, it must be severed: and to make the Priest a Property in it, it must be set out as Tythe by the Owner. Judge now Reader, whether the Priest hath any other Property in Tythes then what the present Owner gives him.*

*§. 14. Here again, pag. 193. the Priest is grieved with an Argument, which he knows not how to answer, and therefore having first stuck an ugly Epithet or two upon it, to scare common Readers from observing it, he makes a shew as if he would repeat it, and sets down something that looks a little like it, and then without more ado cries, I have sufficiently baffled it before, §. 30. and so takes his leave of it. He sets it down thus, That it is ridiculous and unreasonable for any to pretend a Power to dispose of the Profits, or any part of them, which arise from the Labour,*

*bow, Stock and Care of another, especially after their own decease; for which he quotes pag. 338. of my Book.*

This he calls an *old, silly, and blasphemous Argument*, and so lets it fall. But questionless the man being *conscious* to himself, that *his Claim to Tythes is ridiculous and unreasonable*, these two words did so run in his mind, that he fancied he read them in that place of my Book out of which he pretends to take this Quotation: whereas indeed neither of those words is to be found in all that page, nor any Argument in those terms wherein he gives this. But that the Reader may see there was in that page such matter as might justly *deserve*, as well as *require* an *Answer* (and which he in his thirtieth Section, to which he refer, did not reply unto) I will repeat an Argument out of that page, with the occasion of it, which was this. The Author of the *Conference* had said, pag. 154. That *Tythes were settled by those that were actually seized of them in Law*. Whereupon I thus argued, 'If Tythes be the tenth of the profit, or increase of the Land, and they that settled Tythes (as he saith) were actually seized of them in Law, then surely they could settle no more than they were actually seized of, and they could be actually seized of no other Profits, or Increase, than what did grow, increase, or renew upon the Land, while they were actually seized of it. So that such settlement, how valid soever while they lived, must needs expire with them. Hence I further reasoned thus, 'Is any one so void of Reason, as to imagine that they who were possess of Land a Hundred Years ago, could then settle and dispose of the Profits and Increase that shall grow and arise upon the

‘Land a Hundred Years hence; which Profit cannot  
 ‘arise barely from the Land, but from the Labour,  
 ‘Industry and Stock of the Occupier. Were ever any  
 ‘actually seized of the Labour at the Husband-man’s  
 ‘Hands, of the Sweat of his Brows, of the judgment,  
 ‘understanding and skill that God hath given him, of  
 ‘the Stock he employs, the Cost he bestows, the Care,  
 ‘Pains, Industry and Diligence he exercises for the  
 ‘obtaining of a Crop? &c. This *solid* Argument  
 and sober reasoning he calls an *old, silly, and blasphemous*  
*Argument*. But whether it be either *silly*, or  
*blasphemous*, I willingly submit to the impartial Rea-  
 der’s judgment. And whereas he pretends he has  
 sufficiently baffled it before in Sect. 30. I desire the  
 Reader to compare that Section with my Reply to it,  
 Chap. 5. Sect. 5, 6. and judge as he finds cause.

But though the Priest was not willing to handle  
 this Argument, yet he gladly catches an occasion  
 from hence to complain again of me to the *Impropri-*  
*ators*; and he takes a great deal of needless pains to  
 inform them, of what their own experience hath  
 long since taught them, *viz.* that the Quakers deny  
 their Right to Tythes. The Quakers do indeed deny  
 Tythes to be due to any one under the Gospel-state; And  
 for that cause have suffered and do, by *Impropri-*  
*ators* as well as by *Priests*. Nor is there any thing in  
 my Book, relating to the *Impropriators*, which may  
 any whit excuse, much less justify, his slanderous re-  
 flections on me. Well may I pity them, but never  
 shall I flatter, much less *slay* them, at least in that  
 sense wherein they are sure enough to be *clawed*, if  
 ever they come under the Priests Claws, or fall  
 within their Clutches. His *scurrilous* Language, and  
 foul Epithets of *double-tongued* and *false-hearted*, with  
 his

his *flattering* and *clawing* the Impropriators, argue nothing else to me, but that he wanted other Arguments to fill up this Section, and thought it best to *make a noise*, that vulgar Readers might think he had said something. But for all his *Clamour*, many of the Impropriators I doubt not discern, both that it is *Conscience* makes the Quaker refuse to pay Tythes, and *Covetousness* makes the Priest so greedy to get Tythes, not only from the Quaker but Impropriator also.

§. 15. He says, pag. 195. *As for Artificers paying Tythes of their gains, it is no more than what they are obliged to by S. Paul's Rule, Gal. 6. 6. to give their Pastor a share of all good things.*

This is not true. That Rule of St. Paul doth not determine the proportion, but leaves Artificers and all others to their Christian-liberty, in point of quantity. Therefore to oblige Artificers to pay the Tythes of their Gains, is more than St. Paul's rule obliges them to; Finally, says the Priest at the close of this Section, pag. 196. *We grant to T. E. Tythes are due out of the Profits only; and therefore if God give no Increase, or the Husband-man have nothing grow, we expect no Tythes at all.*

Where's his Free-hold then! But if Tythes are due out of the profits only, why are you Priests so unreasonable to require Tythes where there is no profit, yea, where instead of profit there is apparent loss, as it is certain you frequently do. The Priest here says, *If God give no Increase, they expect no Tythe at all;* but it is easie to perceive what he means by *Increase*, by his adding [*or the Husband-man have nothing grow*] There is some difference sure between *In-*  
crease,

crease, and having something grow. He that sows ten Bushels of Seed in a Field, and receives but eight again (which that it often proves so many men to their loss know to be true) is far enough from having increase, when he decreases two in ten. Yet such is the Conscience of these Priests, that they will have the Tythes of that Crop, though they see apparently there is not only no Profit or Increase, but a certain loss and decrease even of the Seed, besides all the Husbandman's other Charge and Pains. So that it is not as the Priest says, *If God gives no increase, that they expect no Tythe at all*; but if there be an utter and total decrease, if the Husband-man have nothing grow, i. e. if there be nothing at all for them to have, then they expect nothing, but if there be anything at all, if the Husband-man have anything grow, though never so little, if his loss be never so great, and he reap not again the one half of what he sowed, and clearly lose the other half with all his Charge and Labour, yet will the Priest make his loss so much the greater, by taking from him the tenth part of that little Crop he has, and have the Face when he has done to look the poor Man in the Face, and tell him this is according to St. Paul's Rule. But long enough may the Priest say so before any wise man will believe him.

§. 15. In his next Section, pag. 196. he alledges that my Arguments for taking away Tythes, tend to destroy Hospitals and Donations to the Poor; which supposition in my former Book I had denyed, and disproved by several Reasons, one whereof he, after his imperfect manner of quoting, thus sets down, *Because in that of the Poor there is a settlement of certain Lands, in which the Donor had a legal property at the*

time



time of the gift; but in the increase of the Occupiers Stock, he that gave Tythes neither had, nor never could have a property, and therefore no power to give. This is the Reason, as he has maimed it, but in my Book it stands thus; 'In that of the Poor, there is a certain settlement of Lands and Tenements, in which it is to be supposed, the Donor had a legal property, or of which he was actually seized at the time of the Gift. But in the case of Tythes, here is no gift of Lands and Tenements, but of the Increase growing and arising through, and by reason of the Labour, Care, Industry and Stock of the Occupier, which he that gave the Tythes neither had, nor could have any property in, nor was, or could be actually seized of, and therefore had no power to give. This Reason is firm and solid, and will endure a Shock; And I observe, that though he had peel'd it as much as he could, and brought it in too, with a scornful [forsooth] yet he was quickly contented to leave it, and take up one of his old Notes; for he immediately says, pag. 197. *We have noted before, That by his Rules framed against Tythes, all Donations made by Papists, on consideration of meriting, and expiating their Sins thereby, are void: And this will destroy a great many of these Hospitals, and Gifts to the Poor.*

That is not the consequent of my Arguments against Tythes, but an inference of his own making to shelter Tythes under. *All Donations made by Papists are not void, because some are. The Donations of Tythes were designed to uphold and maintain a Worship and Ministry that were false and Antichristian: but Donations to Hospitals for the Sustenance of the Poor, had no such intendment. The Papists (as I observed*

ved before, Chap. 4. Sect. 12.) in their *civil* and *politick* capacity did many things well and commendably, but what they did in their *Religious* capacity was *stark nought*.

But he says, *ibid.* *By my own confession, all Hospitals endowed out of Tythes, and all Gifts to the Poor granted out of Tythes for perpetuity, are void.*

What then? If men will give that which belongs not to them, the fault is in themselves. Though *Charity* be an excellent virtue, yet it may not patronize *Injustice*: Nor indeed is that to be accounted *Charity* which is repugnant to *justice*. Now if the Donors of Tythes had no power nor right to make such perpetual Donations of Tythes as are now claimed, but that such Donations do violate the Rights of others, (as in my former Book, I have argued at large, pag. 323, 324, 325, 338, 339, 341. and also in this, Chap. 5. Sect. 5. then may not any presence of *Charity* be urged to justify such violation.

A third sort, he says, *ibid.* of these charitable Donations, consist of perpetual Rent-charges, and certain Sums of Money to be paid Yearly forever, out of the Profits of some certain Estate. Now, he says, the Occupiers of the Lands thus charged, must sell such part of the Profits produced by their Labour, Sweat, Stock, Skill and Industry, and when it is turned into Money, must pay it intirely to the Poor, &c. pag. 198.

This he would make a parallel case to Tythes; but it is not, as I have already shewed, Chap. 5. Sect. 5. For this Rent-charge doth not lie upon the Stock, nor upon the Occupier, unless he be Proprietor of the Lands, or by particular contract with the Proprietor hath taken it upon himself. But it lies upon the Land, being charged thereon by him that was then actually seized

*seized of the Land, or had at that time a legal property therein, and the burden descending with the Inheritance, the Heir is fain to undertake the burden, because he cannot else enjoy the Land. But the Tenant who Occupies this Land and imploy his Stock upon it, is no way at all concerned in this payment, because it goes out of the Rent, unless it be otherwise provided by private agreement between the Landlord and him. But there is no proportion between Tythes and this, for Tythes is a burden lies upon the Stock, (which the Donors of Tythes were not actually seized of, nor had a legal property in) and goes not out of the Rent, but out of the Stock, and the Landlord is not concerned in it, but the Tenant. And if the Proprietor occupy the Land himself, it is by reason of the Stock he uses upon the Land that he pays Tythes, not by reason of the Land; for if he hath the Land in his Hands, and hath no Stock upon it, but lets it lie and makes no Profit of it, he has no Tythe to pay for the Land; though if at the same time he imploy his Stock any other way, he is liable to pay Tythe of the profit of his Stock. But though he make no Profit of his Land at all, yet the Rent-charge he must pay.*

*The Priest says, He knows an Estate of forty Pounds per annum, charged with the payment of ten Pounds per annum forever, to the Poor.*

*Suppose the utmost Profits of that Estate should some Years (through ill Seasons, Blastings, or other accidents) fall under ten Pounds, shall the Owner be excused from paying ten Pounds? If not, he may see thereby that the charge lies upon the Lands, not upon the Profits: for what if the Owner make no Profits at all, that will not destroy the Rent-charge. If*

he can improve his *forty* Pounds a Year to an *hundred*, he shall pay but *ten* Pounds out: And if he should make *less* than *ten* Pounds of it, yet *ten* Pounds he must pay. This shews it to be of a *quite different* Nature from *Tythes*, and therefore not (as the Priest suggests) in any danger of being destroyed by the *downfall* of *Tythes*.

Having now removed the Priest's Objections, and clear'd my Argument against *Tythes* from being destructive of Rent-charges, and other sums of Money given to relieve the Poor, I cannot but take notice of the *seeming* compassion the Priest shews of the Poor, and the care he *pretends* to have of their Rights: And considering withal, how great a *self-interest* lies at the bottom, it brings to my remembrance the Story of *Judas*, *Joh. 12. 3, 4, 5.* and the account the holy Pen-man gives of him, ver. 6. *viz. This he said, Not that he cared for the Poor, but because——&c.*

§. 17. The next thing the Priest quarrels with, is a *Position* (he says of mine) *That Tythes are a greater Burden than Rents.*

This he pretends to take out of pag. 343. of my Book, in which there is no such: Possibly he might deduce it from my Arguments in that place: but then he should have so represented it, and not have called it my *Position*. The truth is, the *Position* is in it self so true (saying that it seems to make Rents a Burden, which simply they are not) that I cannot but like and defend it; though I blame his over-forward and unwelcome boldness in making *Positions* for me. But hear what he says to this *Position*, of his own making, pag. 199. *It would seem a Paradox, that Two Shillings is a greater Burden than Twenty, but only that*

that nothing is so easie, but it seems difficult, when it is done unwillingly.

As he has stated it, it may well seem a *Paradox*: but state it aright, and it will not seem any *Paradox* at all. It is not the *unwillingness* in paying, but the *injustice* in requiring, that makes the payment a *Burden*. In claims equally unjust, the greatest Claim is the greatest Burden: but where one Claim is just, and t<sup>o</sup>ther unjust (as in the case of Rent and Tythes) the unjust Claim is the greatest burden, be the sum more or less. Two Shillings exacted where it is not due, is a greater burden than twenty Shillings demanded where it is due. Two Shillings for nothing is a greater burden, than Twenty Shillings for Twenty Shillings-worth. This is no *Paradox* at all, but plain to every common capacity. And thus stands the case between Tythes and Rents. Tythes are a Burden, because they are not just, not due: Rents are not a Burden, because they are just, they are due. Tythes are a Burden, because they are exacted (of the Quakers at least) for nothing: Rents are not a Burden, because they are demanded for a valuable consideration. Thus his *Paradox* is opened.

But he is highly offended with me, for saying, I doubt not but, if every English-man durst freely speak his own sense, Nine parts of Ten of the whole Nation would unanimously cry, TYTHES ARE A GREAT OPPRESSION. This has so incensed him, that, not able to contain, he calls me a *sedition Libeller* (forgetting perhaps, that his own Book is nameless) and layes, pag. 200. T. E. not content to discover his own base humour, measures all mens Corn by his own Bushel; and (as it is the manner of such as are Evil themselves) he fancies all men pay their Tythes with as

*ill will as the Quakers, and impudently slanders the whole Nation.*

I step over his *Scurrillity* and ill Language, and tell him, *first*, If this be, as he sayes, a *Slander*, himself hath made it a *tenth part bigger* than it was, by stretching it to *All men* and the *whole Nation*, which he himself acknowledges was spoken of but *nine parts* of the Nation. I did not say *All men* and the *whole Nation* would call Tythes a great Oppression: for I suppose some, in a *devout mistake*, may be as ready to pay, as the Priest is *greedy* to receive them. *Secondly*, I am not at all Convinced that it is a *Slander*, but do believe it a real Truth. And though he sayes, *Common experience proclaims me a Lyar herein, there being very few Parishes, where Nineteen parts of Twenty, do not pay their Tythes freely as any other due.*

I dare appeal to *eighteen parts* of his *Nineteen*, whether this be true or no. But since it is hard to take a right measure of Peoples freedom and willingness herein, while the *Lash* of the *Law* hangs over them, it were greatly to be wished that our *Legislators*, in whose power it is to decide the doubt, would be pleased to determine the Controversie, by *taking off those Laws and Penalties*, by which the People are compelled to pay Tythes, and leave them *wholly free* in this case, to exercise their *Liberality* towards their *Ministers*, as God shall incline and enlarge their *Hearts*. And truly if the Priest dislikes this Proposition, it is a very great Argument, either that he doth not believe what himself said but now (*viz.* that nineteen parts of twenty pay Tythes freely) or that he doth greatly *distrust* the goodness of his Ministry.

At

At length he takes notice of the Reasons I gave why Rents are not a Burden as Tythes. The first Reason he thus gives, *The Tenant hath the worth of his Rent of the Landlord, but of the Priest he receiveth nothing at all.* To this says he, *I answer, The Heir of an Estate charged with a perpetual payment to the Poor, receives nothing from the Poor to whom he pays the Money; yet this is no Oppression,* pag. 201.

Though the Heir receives nothing from the Poor, yet he receives the Estate which is so charged, *under that Condition* of paying so much Money to the Poor, which Estate otherwise he should not have had. The Heir then doth not pay for nothing, although he hath nothing from the Poor to whom he pays; for he hath that very Land in consideration, on which the payment to the Poor is charged. Thus the Heir is safe. Then for the Tenant, he is not at all concerned in the matter (unless it be by private contract) it goes out of the Landlord's Rent, not out of the Tenant's Stock. And if the Tenant, by the Landlord's order, pays it to the Poor, he doth it in his Landlord's name, by whom it is accepted as so much Rent paid. But Tythe is *quite another thing*. For first, the Heir doth not receive the Land under condition of paying Tythe, nor forfeits he the Land for not paying it, neither is Tythe charged upon the Land, as the payment to the Poor is, (of which see before, Chap. 5. Sect. 5. and Sect. 13.) Then secondly; The Tenant is liable to the payment of the Tythe, not out of his Rent, but out of his Stock, over and above his Rent and the Landlord is not concerned about it, unless any private agreement antecede. Thus it appears his Instance of a Rent charge to the Poor is *quite beside the business*, and his Answer is no Answer to the Reason I offered.

But

But he seems to have another. Again, saith he, *The Tenant receives as much from God, as he doth from his Landlord: for we think, that Land is not more necessary to the increase, than God's blessing, ibid.*

Nor so necessary neither, say I, since increase may be without Land, but not without God's blessing. The Tenant therefore receives more from God, than he doth from his Landlord: for from his Landlord he receives Land only, and that upon a Rent; but from God he receives *All* he hath, his Stock, his Crop, his Health, his Strength, &c. and that freely. As therefore he receives *All* from God, so unto God ought *All* to be returned. God's wisdom, counsel and holy fear ought to be waited for, and regarded in disposing and imploying those things, which God hath been pleased to give. But what is this to the Priest or to Tythes? Why, says he, upon that consideration our pious Ancestors obliged their Heirs forever to give God his part of the Profits, because both they and their Heirs were yearly to receive all their Increase from his Blessing, *ibid.*

What is God's part of the Profits? If all the Increase be received from his blessing, how comes he to have but a part of the Profits? Where hath God, under the Gospel, declared the tenth part particularly to be his? or who had power to assign that part to him that is Lord of all? He urges for a Law, the saying of King Edward the Confessor, *Of all things which God gives, the tenth part is to be restored to him, who gave us the nine parts together with the tenth, pag. 202.*

Whence Edward the Confessor learnt that Doctrine, may easily be guessed, if we consider in what time



time he lived. Speed says he was Crowned King of England in the Year 1042. And says the Author of the Conference, in his *Vindication*, pag. 277. *Most* of the present evil Opinions of the Church of Rome, had their Original in those unlearned Ages, from about the Year 700. to about the Year 1400. About the mid-night of which darkness, there was scarce any Learning left in the World; — These (says he) were the unhappy times, which bred and nursed up Invocation of Saints, Worship of Images, Purgatory, with all the Fanatical Visions and Revelations, Miracles, &c. Then began Shrines, Pilgrimages, Reliques, purchasing of Pardons, and the Popes attempts for an universal Monarchy. And though he here mentions some particulars, yet he said but a few Lines before, At the same time (that Learning fell into decay) all manner of Corruptions crept into the Church, &c. Now according to his computation of time (for the Rise and growth of Popery, and of all manner of Corruptions) from about the Year 700. to about the Year 1400. his mid-night of Darkness must fall about the Year 1050. and this K. Edward the Confessor entering his Reign in the Year 1042. it is manifest that this Law of his for Tythes was made in the very mid-night of Darkness. Hence the Reader may observe, that although this K. Edward, to whom (as Camden observes (*Brittania*, pag. 377.) our Ancestors and the Popes vouchsafed the Name of St. Edward the Confessor, was a man of great justice, temperance and vertue, but especially Continency (for which it seems, in that incontinent Age, he was Sainted) yet that he learnt this Opinion (of the tenth part being due to God) in the mid-night of Darkness, when there was scarce any learning left in the World, when

*all manner of Corruptions* were either crept or creeping into the Church, and wherein *most* of the present *evil* Opinions of the Church of *Rome* had their Original; which makes the quotation not much for the Priest's credit. And truly, if it had been, as he intimates, an act of Piety in our Ancestors to give Tythes and that upon that consideration, that both they and *their Heirs* were Yearly to receive all their Increase from God's blessing: they had done I think but equally, to have *left their Posterity at liberty*, to have acted in like manner from the *Impressions of Piety*, rather than for the *necessity of Paternal Obligations*, supposing their Injunctions (in this case) *obligatory*. As for what the Priest here takes for granted, that the tenth is God's peculiar part, it is but an old *Po-pish* Opinion (by which the World hath been too long gulled) which never was, nor ever can be proved, with respect to *Gospel-times*. And to be sure, when ever he pleads God's Right, he makes *himself* God's Steward and Receiver. He says here, *Now the Priest is but God's Steward and Receiver; and if it were true, that the Tenant did receive nothing from the Steward of God, yet he might justly pay him Tythes for his Masters sake, from whom he receives all.*

There were some of Old, who, with as much confidence and little Truth, affirmed themselves to be the Children of God, as this Priest doth, that he and his Brethren are God's Stewards and Receivers. But the Answer which Christ gave unto them, *John* 8. 44. is very observable, and no less applicable. *The Tenant* (says the Priest) *receives nothing from his Landlords Steward, and yet he pays his Rent to him, or to any other whom his Landlord assigns to receive it.*

True:

True: but two things first he makes himself sure of. One, that the sum demanded is indeed his Landlords due. The other, that the person demanding is indeed his Landlord's Steward, or by him assigned to receive it. The Tenant, though he pays his Rent to the Steward, contracts with the Landlord; and if at any time any doubt arises about the Rent, they recur to the Lease for Decision. Now if the Priest would make any advantage of his Simile, he should prove (if he could) that God hath any where declared under the Gospel the tenth to be his peculiar part, which the Priest hath often *beg'd* a Concession of, but has no way to prove: for if we have recourse to the holy Records, the Scriptures of the New Testament, from thence to be sure he can fetch no proof that Tythes are God's peculiar part, since by his own confession, pag. 67. *Tythes are not mentioned in the Gospel or Epistles to be the very part.* Besides, the Tenant, though the Rent be certain and acknowledged, is not forward, if wise, to part with his Money to every one that *calls himself* a Steward, and *takes upon him* to be his Landlord's Receiver. But he expects a plain and satisfactory proof that the Person so pretending is *indeed deputed by his Landlord* to that service. Now then, if, according to this Simile, the Priest would say or do any thing to the purpose, let him first prove *Tythes* or the *Tenth part to be Gods peculiar due under the Gospel*; and when that shall be agreed on, we will, if he please, in the next place examine *his Deputation*, and see how well he can make it appear that God hath appointed *him* for his Steward and Receiver. In the mean time his *precarious* and *petitionary* Pleas are neither *helpful* to him nor *creditable* to his Cause.

*But (he says, pag. 202.) after all this, the Quaker is a notorious Falsifier, in saying, The Tenant receives nothing from the Priest: for he receives his Prayers and his Blessing, his Preaching, and other Administrations.*

*If the Tenant be a Quaker, the Priest is a notorious Falsifier; for he knows full well the Quaker receives none of all these of the Priest. The Quaker doth not believe the Priest's Prayers or his Preaching either to be worth receiving. And for his Blessing, as the Quaker doth not desire it, so he is so far from receiving it, that he seldom goes without his Curse. Then for his other Administrations (as he calls them) 'tis well known, they that receive them, pay roundly for them over and beside their Tythe.*

*He comes now to my second Reason, which he thus gives, pag. 203. Rent is a voluntary Contract, & volenti non fit injuria; but Tythe is not voluntary now, but taken by force. To this he thus answers, Very good! By this Rule then it appears, that Tythes are not (as he falsely affirm'd but now they were) a general Oppression: for the generality pay them willingly; and many Thousands contract with their Landlord and their Parson to pay them as voluntarily, as they do to pay their Rents.*

*That the generality pay Tythes willingly, is a confident Assertion contradicted by common experience, scarce any one thing producing so many Suits at Law, and so much strife and contention as Tythes. In one sense I confess they may be said to pay willingly; that is, they are willing to pay the Tenth, rather than have three Tenths taken from them. So that being under a necessity of bearing one, they chuse that which they take to be the lightest Burden, and*  
*least*

*least Suffering.* And if in this sense he means they pay willingly and contract voluntarily; such Contracts and Payments are much-what as voluntary as a Traveller's delivering his Purse to an High-way Man presenting a Pistol to his Breast: Or as some School-Boys putting down their own Breeches, not out of any great willingnessure, they have to be Whipt, but because they had rather by that means come off with three lashes, than by refusing so to do, suffer three times as many.

But sayes the Priest, *ibid*, *All things are not Oppressions that are paid involuntarily; for some Knaves will pay no just dues to any without compulsion, &c.*

It is not the unwillingness to pay, that makes the Oppression; but the *injustice* and *inequality* of the payment. *Just dues are no Oppression*: but his supposing Tythes a just due, is a begging of the Question. Rent is a *just and equal* payment, for which the Tenant receives the value of what he pays. And though the Priest says, pag. 205. *No doubt the Quakers could wish rather there were no Rent to be paid neither, and they voluntarily covenant to pay Rent, because they cannot enjoy the Farm without that charge.*

Yet no doubt he is conscious to himself that he *slanders* the *Quakers* in this also: for it is very well known the *Quakers* are as willing to pay their Rents, (or any other just dues) and are as good Tenants to their Landlords, as any others are, to say no more. The *Quakers* know Rents to be just and reasonable: and they do not desire to reap the benefit of other men's Lands for nothing, as they are not willing the Priests should reap the benefit of their Labour for nothing. In short, the *Quakers* do Conscientiously

pay Rents (and all other just dues) from a *Principle of equity and justice*; as well as from the same Principle they do Conscientiously refuse to pay Tythes, which are *against Equity and Justice*.

The Priest undertakes to make it appear, that the *Quakers* did voluntarily contract to pay Tythes. *If* (says he, pag. 204.) *Tythes be not mentioned in the contract, then the Laws of England suppose that the Tenant consents to pay them.*

This is a supposition of his own supposing, which he grounds upon this Reason, that Tythes are a *known charge upon all Land*; whereas Tythes (as I have proved before) are a charge upon the Stock, *not upon the Land*, and are paid out of the Profits of the Stock, *not out of the Rent of the Land*. But if Tythes were a charge upon the Land, as Rent-charges, Annuities and other customary Payments are, they would then issue out of the Rents, and the Landlords, not the Tenants, would be liable thereto. Thus his Reason being removed, his Supposition falls together with what was built upon it.

§. 18. In his next Section the Priest says, *T. E. comes to his last Reserve.*

I wish he were come to his last *Falshood*, that after that I might expect *Truth* from him. That which he calls my last Reserve he thus gives, pag. 205. viz. *That Tythes were really purchased by the owners of Estates: for which he quotes pag. 344. of my Book, & gives this for my proof, viz. They purchased all that was not excepted out of the Purchase: but Tythes were not excepted; therefore the Purchasers bought them, and may sell them again; and says, If I can make this out, this alone will do my business.*

Although

Although I doubt not this passage in my former Book will give satisfaction to any indifferent Reader, yet seeing the matter is proposed anew, I will endeavour to open it a little further. First therefore I desire the Reader to consider *What it is the Purchaser buys.* 2. *What it is Tythes are demanded of.* The Purchaser buys the *Land*, and that he buys intire: no Tythe-Land, no tenth Acre is ever excepted expressly or implicitly; but he buys the *whole* Field or Farm, the *tenth* part as well as the nine. But in this Purchase he buys the *Land*, not the Profits or Increase which by Husbandry and Manuring may arise upon the Land in time to come; for they are *uncertain*, and the seller who makes him an Assurance of the Land, will not undertake to assure him a future Increase and Profit from the Land; nor were it reasonable to expect it. Since then this is a Purchase of Lands which the Priest doth not lay any claim to, let us next enquire what it is the Priest demands Tythes of. The Priest himself shall answer this, who in his *Right of Tythes*, pag. 196. says expressly, *We grant to T. E. Tythes are due out of the Profits only; and therefore if God give no Increase, or the Husband-man have nothing grow, we expect no Tythe at all.* Hence then it is clear he claims no Tythes of that which the buyer hath thus purchased; he lays no claim to any part of the *Land*. Thus far then the Buyer hath purchased *all, the whole, every part*: and the Priest doth not so much as pretend a Right to *any* of the Land he hath bought. Now then let us come to the other purchase (if I may so call it) that out of which the Priest claims Tythes, *viz. the Profits and Increase.* Of this in my former Book, pag. 345. I said thus, 'When he has this Land, if he will have Profit and  
' Increase

' Increase from it, he must purchase that after ano-  
 ' ther manner. He pays for that (and many times  
 ' dear enough too) by the Labour and Charge he  
 ' bestows in Tilling, Dressing and Manuring it. And  
 ' if in this sense he may be said to purchase the nine  
 ' parts of the Crop or Increase, in the same sense he  
 ' purchaseth the tenth part also: for he bestows his  
 ' Charge and Pains on all alike; and the tenth part  
 ' stands him in as much as any one of the nine. Thus  
 then the *Buyer* first purchaseth the *Land*: and after-  
 ward the *Occupier*, whether Owner or Tenant, pur-  
 chaeth the *Crop*. The one buys the Land by laying  
 down so much Money: the other obtains the Crop  
 by bestowing so much Charge, and so much Labour,  
 &c. And as in the purchase of the Lands, the Buyer  
 doth as really buy the *tenth Acre*, or tenth part of  
 the Lands, as the ninth, or any other part of the  
 nine: so in the purchase of the Crop, the Occupier  
 doth as really purchase the *tenth part* of the Profits  
 and Increase, as he doth the ninth, or any other part  
 of the nine; and after the same manner he lays his  
 Dung on *all alike*, he sows his Seed on *all alike*, he  
 Plows *all alike*, he bestows his Pains and Charge,  
 and exercises his Skill and Care *equally on all*. Thus  
 it appears that *Tythes are really purchased* by them,  
 by whom the nine parts are purchased, and do really  
 belong to them to whom the nine parts do belong;  
 whether Tythes be understood of Lands, or of Pro-  
 fits. If of Lands, the Purchaser doth as really buy  
 the *tenth Acre*, as any of the nine, and gives *as much*  
 for it: Nor doth the Priest claim any Property there-  
 in. If of Profits, the *tenth Sheaf*, or *tenth part* of  
 the Crop, doth cost the Occupier *as much* to the  
 full, as any other of the nine parts. Now seeing the  
 Priest



Priest says, *If I can make out this, this alone will do my business*: I hope the Reader will find it here so plainly made out, that he will be satisfied my business is done.

What the Priest urges as the Opinions of some Lawyers concerning Tythes, is of the less weight, because they are grounded on this Mistake, That Tythes are of Divine Institution; which Error hath misled too many. His Reflections on me (of *Insolence* and *Novice*) I regard not at all; but pass from his Railing to see if I can find any Reason from him. He puts a Case (pag. 206.) thus, *A. purchases an Estate in B, of C, the Tythes whereof are impropriate, and belong to D: Now will the Quaker say that A. purchases D's Estate in the Tythes, without his Knowledge or Consent, by virtue of the general words in the Conveyance from C?*

He takes for granted what I deny, viz. that the Tythes belong to *D*. *The Tythes belong to the Occupier of the Land*, to him to whom the other nine parts belong; and he hath the *same Right*, in Justice and Equity, to the tenth part as to the other nine. If *C*. sells his land, what is that to *D*? *D*. doth not claim the Tythe of *that land*, nor pretend a Right to *any part of it*. What Wrong doth *C*. do then to *D*. in this sale? or how can *C*. be taxed with selling *D*'s Right, whenas *D*. neither hath, nor pretends to have, a Right to any part of the Land which *C*. sells? The Claim that *D*. makes is not to the Tythe of the land, but to the Tythe of the *profits*; which Profits *C*. neither did sell nor could. But after *A*. hath bought the Land, he must to purchasing anew for a Crop, if he expects to have one; else he may be sure to go without. He therefore to obtain a Crop,  
layes,

layes out his Stock, bestows his Labour, takes Pains and Care, early and late; and in due time, by God's Blessing upon his honest Endeavours, receives a Crop, sometimes with Advantage, sometimes with Loss. But although the Priest sayes (pag. 196.) *Tithes are due out of the Profits only*, yet whether there be gain or loss, whether there be *increase* or *decrease*, whether there be *profit* or *no profit*; no sooner is the Crop made ready, but in steps the Priest or Impropiator, and sweeps the *tenth part* of it clear away; although *A.* had laid out his Money and Labour upon *all* the parts of his Crop *alike*, had paid *as dear* for the tenth part as for any of the nine, and hath thereby, in Justice and Equity, *as good* a Right to that which is thus taken from him, as to any of the rest which is left behind. Thus the Priest's Case being opened and answered, it appears that neither *A.* nor *C.* do any Wrong to *D.*; but that *D.* doth Wrong to *A.* in taking from him that which he hath *honestly earned* and *dearly paid for*. And now the Priest may return, if he please, to his *A. B. C.* anew.

But he sayes, *The Quaker fraudulently leaves out those words of the Conveyance which would have discovered his Knavery in this false Assertion.*

I thus express the words of the Deed, viz. 'That the Seller doth grant, bargain, sell, &c. ALL that, &c. with its Appurtenances, and EVERY PART and parcel thereof (the tenth, *said I*, as well as the 'nine) and also ALL the Estate, Right, Title, Interest, Property, Claim & Demand whatsoever, &c. *There* (says the Priest) *he stops with an* [ &c. ] *because his shallow Reader should not see what follows in the Deed, viz.* [ "*Estate, Right* ]—*which I the said* "*A. have or ought to have in the Premises: which*  
words

words (sayes he) do manifest, that the Purchaser buyes no more Estate or Right than the Seller had to or in the Premises, p. 208.

He must doubtless have been a shallow Reader indeed, that should have thought I intended the Purchaser had bought more of the Seller, than the Seller had to sell; and I take it to be no Argument of the Priest's depth to suggest it. The Seller had a sufficient Right to the whole Estate, to every foot of the Land he sold; and the Buyer hath the same.

But (sayes the Priest) the Seller did not purchase the Tythes himself, nor did they descend to him from his Ancestors, &c.

Tythes are not claimed of the Land, but of the Profits only, or of the yearly increase of renewing, which the Occupier of the Land purchases another way. If the Seller, before he sold, had the Land in his own Occupation, he then purchased the Tythes himself, as much as he did the other nine parts of his Crop. But to talk of Tythes descending from Ancestors, argues the Priest doth not well understand what it is himself claims. Tythes did descend to the Seller from his Ancestors, as much as the other nine parts of the Profits. But neither one nor the other can properly be said to descend from the Ancestors to the present Possessor, seeing both the nine parts and the tenth are the yearly increase, produced (instrumentally) by the yearly Labour, Charge and Care of the present Possessor. That which descends to a man from his Ancestors, is what his Ancestors were possess of, or had a Right unto: But no man's Ancestors could be possess of, or have a Right unto those Profits of yearly increase which in their times were not

*in being*, but are *fixce* produced by the Labour and Charge of another.

But he says, pag. 209. *If T. E. would know the Reason why Tythes are not excepted in the Purchase by name, as Free Rents and Rent Charges sometimes are, I answer, (says he) Free Rents and Rent Charges, &c. are laid upon Land by private Contrasts, and could not be known (unless they were by Name excepted) to be due out of such an Estate: whereas Tythes were a publick Donation, &c.*

This with *some* may pass for a Reason; but if he were willing to give the *true* Reason, he knows that as Free Rents and Rent Charges are laid upon Land, and are paid out of the Rent of the Land, without regard to the Increase that is made: so the Burden of Tythes lies upon Stock, and is due (as he says) *out of the Profits only* (without regard to the Rent of the Land) which Profits are the *Improvement* of the Husbandman's Stock, through God's Blessing on his industrious Diligence and Labour: It were very improper therefore to except Tythes out of a Purchase of Land, seeing Tythes are not charged on the Land, nor claimed of the Land.

§. 19. He quarrels next with a Demonstration of mine, the occasion whereof was this. The Author of the *Conference*, pag. 156. said, *Though the Tenant pays Tythes, yet are they no inconvenience to him, because he pays less Rent in Consideration thereof.* To shew the Fallacy of this Position, I urged that if it should be granted, that the Tenant payes less Rent in consideration of Tythes (which yet I said is questionable) yet the abatement, which he is supposed  
to

to have in Rent, is not proportionable or answerable to the value of the Tythes he pays; and thus I undertook to demonstrate it. Suppose a Landlord lets a Farm for 90 l. a year, which if it were Tythe-free would yield 100 l. the Tenant, to pay his Rent, defray all his Charge of Husbandry, and have a comfortable Subsistence and Maintenance for himself and his Family, must (according to the computation of skilful Husbandmen) by his Care, Industry and Labour, together with the Employment of his Stock, raise upon his Farm three Rents, or three times as much as his Rent comes to, which will make 270 l. and the tenth part of 270 l. is 27 l. so that if the Tenant should have 10 l. a year abated in his Rent because of Tythes, and he payes 27 l. a year because of Tythes, then does he pay 17 l. a year in 90 l. more than he is supposed to be allowed in his Rent. Against this the Priest; both cry out, and make no little Noise. And first, the Author of the *Conference* in his *Vindication*, pag. 321. would fain from hence infer, That Tenants have really Abatements in their Rents in lieu of Tythes: and therefore having first (to shew how copious he can be in *Scurrilities*, and what variety of ill Language he has to express himself by) said, *I perceive the Quaker begins to sneak*; he adds, *An Abatement it seems there is.*

But how doth it seem there is an Abatement? why he is willing to turn my [ *if* ] to an [ *is* ] and strain a *Position* out of my *Supposition*. But these shifts discover the strait he was in, and how near he was sinking, that would catch at such a twig to hang by. Then he excepts at the Demonstration for *uncertainty*, because I did not say whether the Farm of 90 l. a year consisted in Tillage, or in Pasturage: yet he acknow-

ledges that the Tythes of a Farm of that value (90 l. a Year) consisting in Tillage may be worth 27 l. a year. On the other hand, the other Priest, in his *Right of Tythes*, pag. 212. says, *I believe all the Parsons in England would compound with the Quakers after this rate that the Landlord allows* (that is, supposing the Landlord did really allow 10 l. in 100 l. Rent.) And in pag. 213. he says, *What Parson did ever receive 27 l. per annum for a 90 l. Farm?* Experience, says he, *teacheth us, that*—we scarce ever get so much as 20 s. for 10 l. Rent, unless where there is very much Corn, but take the Church-Livings one with another, and there is not above 9 l. a Year made of a Farm upon the improved Rent of ninety Pound per annum.

Thus they contradict one another. Neither is this last Priest any more consistent with himself: for among the reasons he gives why they scarce ever get so much as 20 s. for 10 l. Rent, he mentions *ill payments, and concealment*; forgetting it seems, that he had said but a few Leaves before, *There are very few Parishes, where nineteen parts of twenty do not pay their Tythes freely as any other dues*, pag. 200. How ill do these two sayings hang together! *Nineteen parts in twenty pay their Tythes freely as any other dues*, and yet the Priests can scarce ever get so much as 20 s. for 10 l. Rent, by reason of *ill payments and concealment*. Thus he contradicts himself, as before he did his Brother. But he says, pag. 214. *I will not like T. E. make suppositions at Random, but give an Instance of my own knowledge*

It seems then he understood the Case I proposed to be but a supposition, and accounted it a supposition at random too; yet so little ingenuity had both his Brother and he, and so much need of Shifts and contrivances,

triviānces, that they were willing to take this *random supposition* (as he calls it) for a *positive conclusion* that the Landlord doth abate 10l. in 100l. in consideration of Tythes, and make what advantages they could there-from, as if it were a real and certain thing. Nay, he thereupon asks *if the Quaker be not a Knavē, for putting this 10l. per annum in his own Pocket; which the Landlord abated in consideration of be paid.*

But did he ever know a Quaker that desired an abatement of Rent in consideration of Tythe to be paid, or that accepted an abatement from his Landlord, upon that consideration? If he knows any such, let him not spare to name him: if not, it will appear his *suggestion* is both *false*, and proceeded from an *evil mind*. The Instance he sets against my Supposition, is this, pag. 214. *The Parish of A. yields in Rents to the Landlords at least 1000l. per annum: but in the best Years, the Tythes there are not worth 80l. per annum.*

He did warily not to name this Parish, lest he should be convicted of falshood. But seeing he says they scarce ever get so much as 20s. for 10l. Rent, unless where there is very much Corn: and that, take the Church-livings one with another, there is not above 9l. a Year made of a Farm upon the improved Rent of 90l. a year, and gives the Parish of A. for an Instance: to Answer his Instance, I return him a Case which his Brother Parson gives in his *Vindication*, pag. 322. and says it is a real Case, if they dare believe one another. It is of a Farm Rented at 30l. a year, which the Priest himself (as he says) being to purchase for another chose two Neighbours to view and value. They, comparing it with other Farms

Farms in the same Village, found it worth but 25 l. a year, according to the Rates that other men paid. This being objected to the Seller, he replied that he who paid 30 l. a year was discharged from Tythes, whereas he that paid but 25 l. had Tythes to pay. Hence it appears, that the Tythe of this 30 l. a year was rated at 5 l. by which proportion (according as the Priest himself hath stated his Case) the Tythes of a Farm of 90 l. a year come to 15 l. So that the difference is but 6 l. in 15 l. between one Priest's account and the other's, unless we take in the Parish of *A*, and then the odds is above half in half. Some other trifling Objections the Priest urges against my supposed Case, as first, that I suppose Landlords better than usually they are. Secondly, that I suppose the Tenants get more profit than any of them actually gain, or then (says the Priest) it is reasonable they should: for (says he, *Right of Tythes*, pag. 212.) *if the Landlord receive only one 90 l. the Tenant hath another 90 l. to repay him for his Charge, Care, and Pains in managing, and a third 90 l. the Tenant hath remaining clear Profit to himself, &c.*

He reckons wrong: for if he thinks 90 l. will repay the Tenant his Charge, Care and Pains in managing a Farm of 90 l. a year in Tillage, and keep his House beside, he is greatly mistaken; but if he would have it that this 90 l. will defray his Charge of *Husbandry only*, and lay the Charge of his House-keeping on the third 90 l. which he fancies the Tenant hath remaining clear Profit to himself, he will find that by that time all Household Expences are defrayed, for the maintaining such a Family as the management of such a Farm will require, there will not  
be



be much clear profit remaining. And yet I think, how unreasonable soever it may seem to the Priest, all reasonable men will judge it reasonable, that the Tenant should have some clear profit remaining to himself, to support him against accidental *losses*, to enable him to exercise *Charity* towards others, and to make such necessary *provisions* for his Family, as may be suitable to his condition. But not to insist too particularly hereon, I let the Priest know, that his Brother Parson (the Author of the *Conference*) is in this Case on my side, and against him. For he says (in his *Vindication*, pag 321.) *A Farm of that value (viz. 90 l. a Year) consisting in Tillage may be worth (as he says, meaning me) 27 l. per an. — to the Parson.* This first, confirms my computation, namely, that upon a Rent of 90 l. a Tenant had need make 270 l. how else should the Tythe be worth 27 l. which is but the tenth part of 270 l. unless the Priest takes more for the Tythe than the *full tenth part* of the Profits? Secondly, this shews the *falseness* of the other Priest, in letting the Tythe of a 90 l. Farm at but 9 l. a year. Thus these Priests fall one against another.

But (says the Author of the *Conference*) Suppose a Quaker enjoy a Farm of 90 l. per annum Rent, and the Landlord abate 10 l. a Year in consideration of Tythes. Or be it questionable whether he abate any thing upon that consideration. I'll tell you what is not questionable, that the Quaker will pay nothing, and will pay this neither to the Landlord nor Priest, *Vindication*, pag. 323.

This? what this? this *abatement*? why himself makes it questionable whether there be any *abatement* upon consideration of Tythes, or no: and if there be

be not an abatement upon that consideration, what hath the *Quaker* to pay? or how is either the Landlord or the Priest *cozened* by the *Quaker* (as he unfairly suggests *one of them shall be sure to be*?) The Landlord is not *cozened* by the *Quaker's* not giving Tythes to the Priest: since the *Quaker* did not receive any abatement from the Landlord upon consideration of such a gift. Nor would the *Quaker* accept an abatement upon those terms, were the Landlord never so willing to make one. The Landlord, if he hath a mind to bestow any thing on the Priest, may take his own course therein, but the *Quaker* will have *no hand* in it. The Priest is not *cozened* by the *Quaker's* not giving him Tythes, and indeed it were strange to think he should, since in that respect he has nothing to be *cozened* of; for the *Quaker* owes him *nothing*, nor has any *trading* with him, by means whereof he might come into his Debt. Thus neither Landlord nor Priest sustains any wrong by the *Quaker*: for the *Quaker* pays the Landlord *duly* for what he receives of him, according to the contract between them. And if he pays *nothing* to the Priest, it is because he owes him *nothing*, nor receives any thing of him. But if no gentler word than *Cozenage* will serve the Priest's turn, I leave it to the Reader's consideration, whether of the two is in reality the *Cozener*, the *Quaker* in refusing to give away the tenth part of his Labour and just Profits to the Priest, *to whom* he knows he owes *nothing*, and *from whom* he receives *nothing*: or the Priest in getting away, by one means or other, the tenth part of the *Quaker's* Crop, and yearly Increase of his Stock and Labour, *for nothing*. But to return to the other Priest, Author of the *Right of Tythes*.

§. 20. He in his 42. Sect. pag. 215. frames a Quotation out of pag. 347. of my Book, and gives it thus. *The Landlord's dealing is far more merciful than the Priest's; for the Landlord allows two parts to the Tenant for his Charge and Subsistence; but the Priest takes the full tenth part of the Increase of the whole Farm, and leaves the poor Farmer no consideration for his Toyl and Charge.* To this he gives several sorts of Answers, whereof the first is this, *That there are few Landlords who take so little Rent as one part of three, and few Priests get so much as a full tenth part of all manner of Profits: so that (says he) this Argument is faulty on both sides, and halts on both Legs.*

To the first part of this [viz. *That there are few Landlords who take so little Rent as one part of three*] his Brother Priest shall Reply for me, who in his *Vindication*, pag. 321. says, *A Farm of 90 l. a year consisting in Tillage may be worth 7 l. a year to the Parson.* That it cannot be, unless it be worth 270 l. a year to the Tenant, which being thrice as much as the Rent, plainly shews the Landlord takes no more then one part of three. To the latter part [viz. *That few Priests get so much as a full tenth part of all manner of Profits*] this Priest himself shall Answer himself, who in his *Right of Tythes*, pag. 200. says, *There are very few Parishes, where nineteen parts of twenty do not pay their Tythes freely as any other Dues.* If this be true, then there are very few Parishes, wherein the Priests do not get of nineteen parts of twenty the full tenth part of all manner of Profits: for what should hinder their getting it of all them that pay Tythes so freely! Thus, if this Priest dares be-

lieve his Brother Priest for the first part, and himself for the second, he will find my Argument is not faulty on either side, nor halts on either Leg; but that his Brother and himself, by their often *interfering*, and hitting one Leg against t'other, are themselves become lame, and halt of both Legs.

Another Answer that he gives is this, *The very same thing is done in Annuities, Free Rents, Rent-charges, Donations to the Poor, &c. the Money is paid intire, and no satisfaction is made to the Occupant for his pains in raising it; yet none ever called these Oppression, till T. E. appeared, pag. 216.*

Here he thwarts himself again. He said but in pag. 201. *There are some indeed who cry out against all publick Payments; and these do call not only Tythes, but the Landlord's Rents, and Assessments to the King, and Relief to the Poor, great Oppressions.* What could he have said more plainly opposite to his other Sentence! Though for my part, I do not believe he spake Truth in this Assertion, nor that he is able to prove it by any Instance: Nor should I have thought it worth mentioning, but to let him see, that when men take the liberty to write any thing, true or false, they seldom come off without contradiction and shame. But to pass by his Contradictions (which are too common with him to be much taken notice of) let us examin his Answer. He says, *in Annuities, Free-Rents, Rent charges and Donations to the Poor, the Money is paid intire, and no satisfaction made to the Occupant for his pains in raising it.*

This is false. For if the Occupant be the Owner, he receives the Land under the Condition of such Payments, and the Inheritance is satisfaction to him: but if he be but Tenant, he either is not at all con-

cern'd

cern'd in those payments, (but the Landlord discharges them out of his Rents or otherwise) or if by contract he pays them at all, it is but *as part of his Rent*, for which he has proportionably the same satisfaction from his Crop, as he hath for the other parts of his Rent.

Another Answer he gives thus, *ibid. We labour Spiritually for them, who take bodily pains for us: and indeed the Parishioners give us nothing at all; but only this Pains they take in making God's part ready.*

Doth he think that *nineteen parts of twenty* in most Parishes, or *nine parts* either, believe Tythes to be God's part, or make it ready as such? Let him not so deceive himself. The World hath been *too long* gulled already with such pretences; which might pass for currant in former Ages, when *Darkness covered the Earth*, and *gross Darkness the People*: but now that *light* is broken forth, which discovers they are but *counterfeit*, and as really *false* as seemingly fair. His *Triple Plea* of Divine, Donative and Humane Right (which here again he mentions) taken out of the *Triple Crown* (I mean derived from a *Papish Power*) is already so fully Answered in several parts of the fore-going discourse, that it would be improper here to discuss them again. But seeing he says, *We (the Priests) labour Spiritually for them, who take bodily pains for us.*

If he speak it with respect to the *Quakers*, I must take the liberty to tell him, he speaks that which is *not true*: for the Priests do *not* labour Spiritually for the *Quakers*, but in an *evil Spirit* do often labour *against* them, through *Covetousness* and *Envy*, casting them into *Prison*, and *spoiling* them of their *Goods* for *Nothing*: by which means many *industrious* Fa-

milies, being *stripped* of those necessities, which by the blessing of God on their honest Labours and diligent Endeavours were provided for their *subsistence*, have been reduced to great *wants*, and became Objects of good Mens *Charity*, as well as Examples of the CLERGY's CRUELTY. And hence have the *groans* of many a distressed Widow, and the *Cries* of many a Fatherless and helpless Child (*made so by the Priests means*) entred the Ear of the God of *vengeance*, who certainly will repay. With respect then to the *Quakers* the Priest's Position is *false*; and truly with respect to his own Hearers *the reason of it will not hold*. For supposing him to labour Spiritually for them, as they take bodily Pains for him, yet inasmuch as *he is not tyed* to any certain proportion of Labour for them (for though the Priests preach and pray by the Hour-glass, yet I never heard they were strictly bound to make their Prayer or Sermon just an Hour long, neither more nor less) there is no reason *they* should be *tyed* to a certain proportion and quantity of Labour for him (which they are, when the exact tenth is required of them) but that they should be free, and at liberty in their labour for him, as far at least as he is in his labour for them. But he says, *ibid*. *If our Ancestors enjoyned their Successors to give the Priest the tenth part without his taking Pains, it was no more injustice in them, than in King David, who made his part who tarried by the stuff, equal to his who went down into the Battel, 1 Sam. 30. 25.*

The Comparifon is not equal, nor the Cases alike. David in distributing the Spoils, disposed but of that which was *his own*: for the Spoils belonged unto him, both as he was anointed King, and as he was  
Captain

*Captain General* of the whole Army; Therefore we read in the Text, verse 20. *And David took all the Flocks, and the Herds, which they drove before those other Cattel, and said, THIS IS DAVID'S SPOYL.* But will any man (pretending to understand himself) say of the Husband-man's Crop at this day, *These are Ethelwolf's Profits*, who has been dead above 800. Years before these Profits were in being? Besides, those 200. men whom *David* left at the Brook *Besor*, were not like any of the lazy Clergy, that through *Pride* or *Idleness* refuse to work, expecting to be maintained by other men's Labours: but they were, *fellow-Souldiers* with the other 400. that went, a part of the same Army, engaged in the same Service, and set forward with the rest in the same expedition, and went on together as far as they were able; but having spent their strength in the three dayes march from *Aphék* to *Ziklag* before, and now again in a hot Pursuit of the *Amalekites*, they fainted on the way, and could not go over the Brook *Besor*, and therefore were fain to abide there. How unlike is this to the Case of these *Lordly Priests*! and how irrelative to the present purpose!

But, says the Priest, *finally*, *Will T. E. say, It is Oppression in the Priest to take his full Tenth, and make the Country-man no satisfaction for his Pains? If this be Oppression then God was the Author (according to T. E.) and the Levites the Instruments of Oppression, since they were ordered to take the full Tenth without any Compensation*, pag. 217.

That doth not follow, nor can be fairly inferred, unless the *Priests* now were under the same Circumstances that the *Levites* were under, unless *England* were as fruitful as was the Land of *Canaan*, unless

our Laws and Polity were the same with theirs, and unless we had as plain and positive a Command to pay Tythes as the Jews had. Tythes were suited to the state and condition of that Country and People, and expressly commanded by God: but neither are they at all suitable to the state and condition of this Country & People, nor any where commanded by God to be now paid. There was an equality in the Jews paying Tythes to the Levites, because the Jews enjoyed the Levites share of the land, and every Family of the other Tribes had their Lot enlarged by the division of the Levites Part amongst them; so that Tythe with them was but a kind of Commutation or Exchange for Land. But it is not so in England: the Priests here are not debarr'd from having Lands as well as other men, but are equally capable of enjoying temporal Estates, by Descent, Purchase, or otherwise, as the rest of the people are. Besides, the Land of Canaan was so fruitful, that with less then half the Charge which the English Husbandman is now at, they frequently received six or eight, and sometimes ten times as much increase as Lands in England usually produce; by means whereof they might with more ease pay the full tenth to the Levites, then the English Farmers now can the twentieth part to the Priests. These Considerations, duly weighed, will make it evidently appear, that although Tythes were not an Oppression to the Jews, yet they may be (and are) so to us, who have neither the same (nor any) Command from God to pay them, nor the same (nor any) Compensation for them, nor equal ability to undergo them, as had the Jews. And though the Priest says, The Levites were ordered to take the full tenth without any Compensation, yet therein he speaks not the Truth:

for



for they that paid the Tythes had the *Levites Land* (viz. those Lands which would otherwise have fallen to the *Levites* share) divided amongst them: so that they had a *Compensation*, Lands for Tythes. The Priest's Argument therefore is *fallacious*, and his Conclusion utterly false. He infers not rightly when he says, *If is be Oppression in the Priest to take the full tenth, &c. then God was the Author of Oppression.* The Consequence is not true: for in *Canaan*, where God was the Author of taking the full tenth, there it was no *Oppression*; and in *England*, where it is an *Oppression*, here God was not the Author of taking the full tenth. Thus we see, that for the Priest to take the full Tenth without making the Country-man any satisfaction for his pains, may be truly called an *Oppression*, and yet God not be thereby taxed with being the Author of it. But these *gross Absurdities* the Priest runs himself into by over-hastily and inconsiderately catching up a wrong Conclusion, that what was lawful, just and equal between the *Jews* and *Levites*, in the time of the Law, and in the Land of *Canaan* only, must needs be so in all times and places between other People and their Priests; not duly weighing the *different circumstances* under which the *Jews* then stood, and others now stand.

Let us hear now how the Priest says the Country-man is compensated for his pains. *S. Augustine saith* (if the Priest says true) *God gives us all the nine parts, in compensation for our pains, in providing the tenth for him, ibid.*

What a pretty *Notion* is this, neither confirmed by Scripture-Evidence, nor backed with any Reason. He thought (it seems) *S. Augustine's ipse dixit* would have passed, but it will not, at least with me.

God

God gives us all the nine parts, 'tis true, but not to reward us for providing him the tenth: *for he gives us the Tenth as well as the Nine.* And as he gives us all, so he expects we should use it all in his Fear, and imploy it all to his Honour, the nine parts as well as the tenth, and the tenth part as well as the nine. But he that thinks God gives him the nine parts upon condition that he shall provide the tenth for him, may be in danger to be begged, and so lose the nine parts too.

Another Conceit the Priest has to this purpose, which he pretends to fetch from Sr. Hen-Spelman; and that is of the sacredness of the number Seven, and that by right God should have had a full seventh part of our Profits, but that in compensation for our pains he remits three parts, and so is content with a tenth.

If this be true S. Austine was out: for he (according to the Priest) says, *God gives us all the nine parts, in compensation for our pains, in providing the tenth for him:* But this (taking no notice at all of the nine parts) says, *God gives us back three parts of our Profits in compensation for our pains, and instead of a seventh, is contented with a tenth part of our Estate.* Methinks the Priest might have considered, before he had brought these two sentences together, that there is some odds between giving nine parts in compensation for the pains in providing the tenth, and giving back three parts in compensation for the pains in providing the seventh; wherein not only the Claims, but the Allowances also for pains, are very disproportionable. However, if (as he fancies) God did give back to the Jews three parts of their profits, in compensation for their pains; then seeing the Husbandmen here, in many places, are at well-nigh three times the pain and charge the Jews were at, it might justly be expect<sup>d</sup>

ed that if God did now require any such Tribute he, who is perfect Justice, would make his *Abate-ments proportionable to the Pains*, which must necessarily be taken in providing his part, whence the same Reason that is supposed to have brought it from a *seventh* to a *tenth*, on account of reward for pains, would long since have drawn it from a *Tenth* to a *Fifteenth*, as a more ample Reward for greater Pains. But leaving these petty Conceits to the Judgment of those sober men to whom he propounds them, I will go on to that which the Priest offers as a further Answer yet to my Objection.

*I will only add, (sayes he, pag. 218.) That the Priest's Payment is more Merciful then the Landlord's; for the Landlord expects his full Rent, be the year never so bad, or the Profits never so few or small; but the Priest's part cannot exceed the increase; if it be little, he hath but little; if God gives much, the Country-man is able to pay more.*

The Landlord, I grant, doth expect his full Rent in bad years, as well as in good; but he never expects more then his Rent, be the year never so good. Though he often consider the Tenant's Losses in bad years, yet if the best years happen within the term of his Contract, he expects no Advance of Rent thereby. Now, if there were Truth in what the Priest says of his own part, it were something to the purpose; but alas! it is utterly false.

He says, *The Priest's Part cannot exceed the Increase.*

It may be he means, it should not; but then the Priests are the more too blame in exceeding what they account their part: For certain it is, that where there is no increase, nay, where there is a plain and manifest Decrease, where the Crop is not so much as

cle Seed that was sown, even there to the Priests aim and take a *tenth part*. Now why do they thus, if their part cannot exceed the *increase*? Doth not this convict them of taking a *part* where themselves confess they should have *no part*? If a man sow *twenty* Bushels of Wheat, and receive at Harvest but *ten* Bushels again, would any man but a Tythe-Taker call this an *increase*? Yet these Priests have learned *new Figures* of speech, and will call it an *increase from Twenty to Ten*; and though the poor Farmer lose *half* his Seed, and *all* his plowing and other Charge, (which seldom comes to less than thirty Shillings an Acre) yet shall he not escape so; the Priest will have a Bout with him too, and make him poorer yet, by taking from him the *tenth part* of the *Remainder* of his *Decrease*. Yea, though the Seed that was sown was tythed *the year before*, and hath not now produced *its own value*, yet is it now tythed over again, and thus the Priest takes Tythes of *one thing twice*. Judge now, Reader, if this be not *Injustice*, if this be not *Unmercifulness*, if this be not *great Oppression*. Yet doth the Priest *sooth up* the poor Husbandman, and *savns* upon him with *flattering words*; *I indeed* (says he) *the Priest is hereby obliged to sympathize with his Neighbours, since he is sharer in their Gains and Losses*, p. 218.

In their *Gains* to be sure hee'll be a Sharer, and in one respect in their *Losses* too, that is, Let them *lose* what they will, if they do not lose *all*, to be sure hee'll have a share of *what is left*, how little soever it be. Thus he hath a share in *making them lose*, to that he sets *both* his hands; but to bear a part of the Husbandman's Loss, he will not stretch out the least of his Fingers. Does he bear a share of the

Hu,

Hu ban'man's Loss, who when the Husbandman reaps but *half the Seed* he sowed, and loseth *three times the value* of his Crop beside, takes from him the tythe of that little that remain<sup>r</sup>, although it was tyth<sup>d</sup> the year before, and no increase, but so much los<sup>t</sup> upon it since? *Such Sharers in Losses* the Husbandman had better be without, than have. Yea, it were far better for him that the Priest would *only share* in his *Gains*, and never pretend to *share* in his *Losses*: for when ever he comes under that *pretence*, to be sure he makes him the *greater Loser*: And yet he cry<sup>e</sup>, *The Priest and the Husbandman ought to have the same care for one another.*

If the Husbandman had no more care of the Priest, than the Priest has of the Husbandman, there would not be so many *fat Priests*, and *lean Farmers*, as there are. The Husbandman indeed takes care and pains all the year round; but what care doth the Priest take, unless it be, when Harvest comes to get as much from the Husbandman as he can? Thus indeed they both take care, though not both the same Care. The Husbandman's Care *enriches* the Priest, but the Priest's Care *impoverishes* the Husbandman.

§. 21. He is loth to confess that the Charge is much heavier ~~now~~ upon the people, than it was under the *Levitical Priesthood*; and endeavours to persuade the contrary by a *suppositive Computation* of the Charge then, which he borrows from *Godwyn*, as he from others; the sum of which is, That the Jewish Husbandman paid One Thousand Two Hundred and Twenty One Bushels out of Six Thousand, that is, above a sixth part of his Crop, pag. 219, 220.

To which I reply, 1<sup>st</sup>, That the Computation is doubtful: for it supposes the Tythe of the whole Crop was to be paid to the Levites, after the First Fruits were taken out, which the Text seems not to allow. The express words are, Deut. 14. 22. *Thou shalt truly Tythe all the Increase of thy Seed, that the Field bringeth forth year by year. There was the Seed, and the Increase of the Seed. The Seed was part of the former year's increase, and so was tythed before: but if it should now have been tythed again, together with its own Increase, it would then have been tythed twice.* In order then to a right Computation, it seems the Seed should first be deducted, and the *Increase only* computed; which will make a considerable Alteration in the Account: for it must be no very small quantity of Seed, that produces 6000. Bushels of Grain.

BUT 2. This more than a sixth part, as he accompts it, was not all paid to the Priests and *Levites*, nor all appropriated to their Maintenance; but the *Fatherless*, the *Widow*, and the *Stranger* were provided for out of this. The Husbandman did not raise a new stock to maintain the Poor (as now he is said to do) but this defrayed all those Charges, and he and his Family had their share of it too. But if the Husbandmen now should compute their Charge, and take an exact account of what they pay both to the Priest and his Sub-Officers, and also to the Poor upon all Occasions, I am perswaded many of them would find a sixth part of their Crop doth not excuse them.

Again, 3. The Husbandman now payes Tythe of many more things than the Jews did, as Hay, Wool, Milk, Wood, &c. to omit things of less value, as Honey, Wax, Eggs, &c. yea the Priests now have the

the Tythe even of the Husbandman's Straw and Chaff as well as of his Hay, to the great Damage of the Husbandman, who often wants these to maintain his Cattel, alwayes to make Dung to keep his Land in heart.

But 4. If nothing of all this were to be alledged: if the *Jews* had paid a full sixth part to the *Levites*, and that for the *Levites* proper use, and had undertaken the Relief of Fatherless, Widow and Strangers beside; and if the Husbandmen now paid Tythes of *no more* things than what the *Jews* paid Tythes of, yet comparing the *great* Charge and *small* Increase the Husbandman now hath, with the *small* Charge and *great* Increase the *Jews* then had, it will still appear that the people are under a greater Burden, and the Charge lies heavier on the people now, who pay the tenth part to the Priest, than it did, or would have done on the *Jews*, had they paid, as they did not, a full sixth part to the *Levites*.

To what I urged before, to prove the Charge heavier on the people now, than it was on the *Jews*, viz. That the *Levites* having no Inheritance with their Brethren, the Lots of the other Tribes were the bigger, which was some Consideration for their Tythes, &c. The Priest answers, That though the *Levites* had not any intire Country set out together, yet they had fair Possessions in every Tribe, having forty eight Cities, with two thousand Cubits round without the Wall, appointed them by God; which (says he, pag. 220.) was a better proportion then our Glebe-land, and in value might be esteemed the twelfth part of the Land of Canaan.

He computes strangely to make the *Levites* Cities with

with their Suburbs a twelfth part in value of the Land of *Canaan*. Was that the way for the *Levites* to have *No Inheritance* (*Numb.* 18. 23, 24.) *No Part* with their Brethren (*Deut.* 10. 9.) to give them a *greater part* than any of their Brethren had? For if (according to the Priest) they had had in Cities and Suburbs a *twelfth part* in value of the Land of *Canaan*; and they were in number (as *Selden* computes) scarce a *fiftieth part* of the people, they had had a notable Advantage by being (as I may say) *disinherited* of the Land, although they had received neither Tythes nor Oblations, but those Cities and Suburbs only. But what value soever those Cities were of, the *Levites* had them, and that by God's appointment: But by whose appointment have the Priests now their *Parsonage-houses* & *Vicarage-houses* with their *Glebe-lands*? or what value may we suppose them to amount unto? If there be in *England* and *Wales* about ten thousand Parishes, to each of which a *Parsonage* or *Vicarage-house* belongs, these, could they be reduced into Town, would make as many, and probably as fair, as those the *Levites* had. For ten thousand Houses divided into forty eight parts, afford above two hundred unto each: and doubtless two hundred such Houses as most of these are, with their great *Tythe-Barns* and other appurtenant Buildings, would make as large a Town as most, if not as any of them. Then for the *Glebe-lands* belonging to these Houses, there is no question but their extent doth far exceed the two thousand Cubits of Land allotted to the *Levites* round each City. For suppose there be but twenty Acres of *Glebe-land* to every *Parsonage* or *Vicarage-house* one  
with



with another, yet that (not to make an exact calculation) casts about four thousand Acres to every two hundred Houses, which probably would surpass the Limits of the *Levites* Suburbs, at least a fourth part. This in short, only to shew, that if the *Levites* had Houses, and Lands about them, so have the *Priests* now also, and that (so far as may be gathered) in *much greater quantity*. So that the *Levites* having Cities and Suburbs doth not at all abate the force of my Argument, but still it appears that the Charge is *much heavier* upon the people now, than it was under the *Levitical* Priesthood: for if the *Levites* received Tythes of the people, *so do the Priests*, and that of *more things* than the *Levites* did; if the *Levites* had Houses of the people to dwell in, and some Lands about them for their Cattel, *so have the Priests of the people now*, and that (probably) in *greater proportion* than the *Levites* had. Thus far then the people now have the worst of it, but *much more* in that which follows: for if the *Levites* had Cities and Suburbs, they had not Inheritances with their Brethren; they had not those Cities and Suburbs and *the Share of the Land besides*. But the *Priests* now have not only Cities and Suburbs (as I may call them) but *Inheritances also* with their Brethren. They have not only Houses and Lands *equivalent* at least, if not *superiour*, to what the *Levites* had, but *their share* also of the rest of the Land, *being equally capable* of holding Estates by Civil Title, as any other of the people are. And how much soever the *Priests* thus possess, so much the less the people have, and so much the *heavier* lies the Burden on them, than it did upon the *Jews*. Besides, Let it be considered what *vast Revenues*, what *great and rich Possessions* (sufficient to

defray

defray the publick Charge of the Nation) are *grasp-*  
*ed* into the hands of *Arch-Bishops, Bishops, Prebends,*  
*Deans and Chapters, &c.* From whence I pray were  
 these *squeezed*? was it not from the people? Are not  
 the people hereby impoverished to make the Clergy rich?  
 Were ever the Jews so served by their Priesthood?  
 Had their Priests or Levites Lands or Possessions in  
 the Land of *Canaan*, besides their Cities and Su-  
 burbs? Judge then Reader, whether the Charge  
 lies not heavier on the people now, than it did under  
 the *Levitical* Priesthood, seeing the people now pay  
*more and enjoy less* than the Jews did.

Then for their Offerings, If the Levites had a part  
 of the Sacrifices, a share of the Feast, a part of the  
 voluntary Oblations, the first Born of Cattel, Rates  
 for the redemption of the first Born of men, and of  
 persons dedicated by Vow; The Priests now have  
*many more ways of drayning Money from the People,*  
 and such as are *more burdensom* to the People too. In  
 the Sacrifices, Feasts and voluntary Oblations, as  
 the Priests and Levites had a part, so the people also  
 had their share. But in the Offerings and Payments  
 which the Priests now claim and receive, the People  
 have no share at all: so much money is demanded and  
 paid, with which the Priest *feasts* himself, but the  
 People neither eat nor drink for it. But if there hap-  
 pen to be a Feast in the Parish, at a Christening (as  
 they call it) or any other Gossipping Bout, who but  
 the Parson there? The price for Redemption of Per-  
 sons dedicated by Vow was very uncertain. The  
 Priest sets down *fifty Shukels*, which was the *highest*  
 price that it could at any time amount unto. But  
 in other Cases (more likely to happen) the price  
 was sometimes *thirty*, sometimes *twenty*, sometimes  
*ten,*

ten, sometimes five, and sometimes but three Shekels; and if the Party vowing was poor, then was he to pay b<sup>t</sup> according to his ability, *Levit. 27*. But these in general happened so rarely, that little comparatively could come to the Priests thereby. And indeed, if the many *Arts* and *Engins* which the Priests have & use, to *scru* Money out of the People by, were reckoned up together (some of which in my former Book, pag. 149. are presented to the Reader's view) the *Jewish Offerings* to their Priests would seem small in comparison of what the Clergy now hath.

Two passages more out of my Book he quarrels with in this Section, one is, that *Those Tythes and Offerings under the Law maintained all the Officers belonging to that Tabernacle, so that the People were at no further Charge*. To this he says, pag. 222. *Pray what [All] was there to be maintained? None beside the Levites, except the poor Nethinims, who were Gibeonites, and did the Drudgery of the Temple*.

It matters not what [All] there was; It is sufficient that all the Officers (*Priests, Levites and Nethinims*) were maintained by those Tythes and Offerings, and the People not put upon any new charge. Whereas now notwithstanding the heavy Charge the People are at in maintaining their Priests, they are fain to begin again, and make new provision, for the maintenance of the *Nethinims* of these times (the *Clarks and Sextons, &c.*) to do the Priests drudgery, which the Priests are either too fine or too idle to do themselves, and too Covetous to pay for doing. This Charge therefore, be it more or less, is so much more than the Jew: were liable to.

The other passage is, That out of the Tythes under the Law Provision was made, for the Fatherless, the

*Widow, and the Stranger, Deut. 14. 28, 29. This, he says, is another mistake, if I mean these were provided for out of the Levites Tythe.*

He may see what Tythe I meant by the Text I quoted, which speaks of the third Year's Tythe, thus *Deut. 14. 28, 29. At the end of three Years thou shalt bring forth All the Tythe of thine Increase the same Year, and shalt lay it up within thy Gates. And the Levite (because he hath no part nor Inheritance with thee) and the Stranger, and the Fatherless, and the Widow, which are within thy Gates, shall come, and shall eat and be satisfied, &c.* Now whether he will call this the *Levites Tythe* or no, which was thus to be laid up for the *Levite, Stranger, Fatherless and Widow* in common (and was it seems to be *ALL the Tythe of the Increase of that Year*) yet to be sure it was included in that, which he says was *more than a sixth part* of the Husband-man's Profits. So that those Tythes which the Husband-man paid, were not for the Maintenance of the Priests and *Levites only*, but of the *Stranger, the Fatherless & the Widow* also; and the Husband-man was at no further charge. And as Tythes were at first introduced in this and other Nations, under the specious pretences of Charity and *Alms* to the Poor, so in the settlement of them in this Nation, especial regard was had to the Poor, & particular Provision made for their Maintenance out of the Tythes, as appears by the Statutes of 15 R. 2. 6. and 4 H. 4. 12. Of the neglect of which, *William Thorp* (who lived under both these Kings, and is by *Fox* recorded for an Holy Confessor of Jesus, though by this Priest branded with the ignominious Name of a Renegado) thus complaineth to the Arch-Bishop of *Canterbury*; 'It is now no wonder though  
'the

'the People grudge to give the Priests the Livelode  
 'that they ask. *Mekil* People now know, how that  
 'Priests should live, and how that they live *contrary*  
 'to *Christ* and to his *Apostles*. And therefore the  
 'People is full heavy to pay (as they do) their tem-  
 'poral Goods to Parsons and to other Vicars and  
 'Priests, which should be faithful Dispensators of  
 'the *Parish's Goods*: taking to themselves no more  
 'but a *scarfe* living of Tythes, nor of Offerings, by  
 'the Ordinance of the common Law. For whatso-  
 'ever Priests take of the People (be it Tythe or Of-  
 'fering, or any other duty or service) the Priests  
 'ought not to have thereof no more, but a *bare* li-  
 'ving; and to depart the residue to the poor Men and  
 'Women specially of the Parish of whom they take  
 'this temporal Living. But the most deal of Priests  
 'now wasteth the *Parishes Goods*, and spendeth them  
 'at their own Will after the World, in *their vain*  
 '*Lusts*: so that in few places *poor men* have duly (as  
 'they should have) *their own* Sustenance, nother of  
 'Tythes nor of Offerings, nor of other large Wages  
 'and Foundations that Priests take of the People in  
 'divers manners above, that they need for needful  
 'sustenance of Meat and Clothing: *But the poor*  
 '*needy People are forsaken and left of Priests to be su-*  
 '*stained of the Parishioners, as if the Priests took no-*  
 '*thing of the Parishioners to help the People with.* And  
 'thus Sir, into over-great Charges of the Parishion-  
 'ers, they pay their temporal Goods twice, where  
 'once might suffice, if Priests were true Dispensators.  
 Thus he, *Martyrol. Vol. 1. pag. 494.* By which it  
 doth appear that in former times *Tythes were reputed*  
*the Parish's Goods* (not the Priest's *Freehold* and  
*Property*, as these confident Priests now adayes have

learnt to talk) of which the *Priests* were but *Dispen-*  
*sators* or *Stewards*, to receive a *bare* Living for them-  
 selves, and distribute the rest to the *poor* of the Pa-  
 rish, by which the Parishioners were exempted from  
 further charge in that respect, till the *Covetous* Priests  
 took *all* to themselves, and shut the *Poor* quite out;  
 which was gradually done, as by degrees the pay-  
 ment of Tythes was at first brought in on the *Poors*  
 behalf, and *under pretence of relieving the Poor*. Nor  
 do I remember I have read of any *other provision*  
 made for the *Poor*, or so much as the Name of *Over-*  
*seer of the Poor* in any of our Statutes mention-  
 ed, until the *Forty Third Year* of *Q. Elizabeth*,  
 not full *Eighty Years* ago. For in the beginning of  
 her Reign, Tythes (under the Name of the Goods  
 of the Church) were reputed the Goods of the *Poor*,  
 and a Maintenance for the *Poor* expected from the  
 Clergy, as appears by the Injunctions given by the  
 Queen in the Year 1559. of which the Eleventh runs  
 thus, 'Furthermore, because the Goods of the  
 ' Church are called the Goods of the *Poor*, and at  
 ' these dayes nothing is less seen then the *Poor* to be  
 ' sustained with the same, all Parsons, Vicars. Pen-  
 ' sionaries, Prebendaries, and other beneficed Men,  
 ' within this Deanrie, not being resident upon their  
 ' Benefices, which may dispend yearly twenty Pounds  
 ' or above, either within this Deanrie, or elsewhere,  
 ' shall distribute hereafter among their poor Parish-  
 ' oners, or other Inhabitants there, in the presence  
 ' of the Church-Warden, or some other honest men  
 ' of the Parish, the *fortieth* part of the Fruits and  
 ' Revenues of their said Benefice, lest they be wor-  
 ' thily noted of *Ingratitude*, which reserving so many  
 ' parts to themselves, cannot vouchsafe to impart the  
 ' *fortieth*

' fortieth portion thereof among the poor people of  
 ' that *parish*, that is so fruitful and profitable unto  
 ' them. It appears then, *the Poor were maintained*  
*out of the Tythes*, not only among the *Jews* in the time  
 of the *Law*, but in this Nation also till of late, that  
 the *Priests* have jostled out the poor (whose Names  
 they made use of to get Tythes by at first) and now  
 ingross *all the Tythes* to themselves, leaving the poor  
 upon the Parish's charge. So that the Parish,  
 though they pay their Tythes never so exactly, and  
 to the full, are fain when that is done to begin again,  
 and make *new Levies* upon every man's Estate, to  
 supply the wants of the Poor. And whether in this  
 respect also, the charge is not heavier on the people  
 now, let the indifferent Reader judge.

§. 22. He spends his next Section in quarrelling  
 with me, for asking *Whether it was not a Pope that set*  
*up Parish-Priests?* The occasion of the Question was  
 this. The Author of the *Conference* (as this Priest  
 in his *Right of Tythes*, pag. 223. reports him) had  
 given two Reasons why the Apostles took no Tythes:  
 1. Not of the *Jews*, because their own Priests were  
 in possession of them: 2. Not of the *Gentiles*, be-  
 cause of their unfixed Station. To each of these I re-  
 turned an Answer in my former Book, pag. 351.  
 then askt this Question, *Seeing the Apostles state of*  
*Life was unfixed, who, I pray, fixed your state of Life?*  
*who divided Provinces into Parishes, and set up Parish-*  
*Priests? was it not a Pope?* For this Question the  
 Priest derides me with a great deal of scorn, and says  
 (*Right of Tythes*, pag. 224.) *Never did any man pre-*  
*tend to write of things he understood so little, as T. E.*  
*doth of Ecclesiastical matters. This All-knowing Qua-*  
 ker

ker (says he) doth not understand, that the Apostles themselves fixed Bishops and Pastors in the several Cities they had converted, Timothy at Ephesus, Titus in Crete; giving them Commission to ordain and fix others in lesser Cities.

He were a knowing man himself, if he were able to prove this. Was Timothy fixed at Ephesus? Titus in Crete? By whom? The Apostles themselves, he says: but how does he prove it? He says it, and that's all. Methinks since he judg'd I do not understand this, he might have been so courteous to have offer'd some proof of it. By which of the Apostles may it be supposed that Timothy and Titus were fixt (as he expresses) at Ephesus and in Crete? Paul was as likely to have been the man, as any other: for by his Ministry they both were converted to the Faith of the Gospel, with him they seem to have most conversed, and from him they received those Epistles which are inscribed to them. Yet so far was Paul from fixing Timothy, or Timothy from being fixed at Ephesus, that we find he was sent by the Apostle into Macedonia, Acts 19. 22. To Corinth, 1 Cor. 4. 17. That he was with him at Athens, when he writ to the Thessalonians, 1 Thes. 1. 1. and 2 Thes. 1. 1. That he was sent to Thessalonica, 1 Thes. 3. 2. 6. to Philippi, Phil. 2. 19. That he was with the Apostle at Rome, when he writ to the Colossians, Col. 1. 1. In Prison with him there, and released, Heb. 13. 23. & sent for by the Apostle to Rome again, not long before his Death, 2 Tim. 4. 9, 21. So also for Titus, he was sent by the Apostle to visit the Corinthians, after the first Epistle was written to them, 2 Cor. 2. 12 & 7. 6. & 12. 18. went afterwards again to visit the Corinthians, and carried the second Epistle to them



was sent for by the Apostle to come to him to *Nicopolis*, where he intended to Winter, *Tit.* 3. 12. And after all this we find him gone into *Dalmatia*, *2 Tim.* 4. 10. If these be Arguments of their being *fixed* at *Ephesus* and in *Crete*, I confess I do not understand what he means by the word *fixed*. Will he ground the fixation of *Timothy* at *Ephesus*, on the words of the Apostle *Paul*, *1 Tim.* 1. 3. (*As I besought thee to abide still in Ephesus, &c.*) or of *Titus* in *Crete*, on the words of the same Apostle, *Tit.* 1. 5. (*For this cause left I thee in Crete*) he will find them both quickly *unfixed* again, and travelling from Country to Country to visit the Churches, to preach the Gospel, or to minister to the Apostles; and that after these Epistles were written to them.

But let us suppose, for the present, his Position to be true [viz. *That the Apostles themselves fixed Bishops and Pastors in the several Cities they had Converted, Timothy at Ephesus, Titus in Crete, giving them commission to ordain and fix others in lesser Cities*] and see how miserably he wounds himself, and his Brother too, with his own Weapon. The Apostles, he says, took no Tythes of the Gentiles, because of their *unfixed* Station. Tythes, or any other fixed Maintenance, was utterly inconsistent with their *unfixed* state of Life, Confer. pag. 157. Yet the Apostles themselves fixed Bishops and Pastors in the several Cities they had Converted, Timothy at Ephesus, Titus in Crete, &c. Did ever man that pretended to understanding so contradict and confound himself! He gives their *unfixed* station for the reason why they did not take Tythes, yet in the same Breath says, *Timothy was fixed at Ephesus; Titus was fixed in Crete; the Apostles themselves fixed Bishops and Pastors in the several Cities*

*Cities they had converted. A fixed state then (according to him) it seems there was amongst them in the several converted Cities, and yet notwithstanding this, their unfixed state was the reason why they did not take Tythes. This is the man that in derision calls me the All-knowing Quaker. This is he that says of me, Never did any man pretend to write of things he understood so little, as T. E. doth of Ecclesiastical matters. Let him see now, and be ashamed of his own weakness, and learn for the future to speak with more modesty of others*

He goes on thus concerning me, pag. 224. *He knows not how Eusebius and other Historians, reckon up the very Persons, in all eminent Churches, ordained and fixed there by the Apostles.*

Is he sure he speaks Truth in this? How knows he but that I do know what *Eusebius*, and other Historians, say in this case, as well as himself? without offence to him be it spoken, I know no reason why I may not. But how much or little soever I know, I'll assure him I know more both in *Eusebius* and other Historians also, than I could ever yet find Faith to believe: and if I mistook him not, he seem'd to be somewhat of the same mind in pag. 131.

Again, he says, *ibid, It will be News to him to tell him, That in the very beginnings of Christianity, wheresoever the Gospel was once planted, there were strict Canons made against the Clergy of one Diocese going into another to officiate.*

This is News to me indeed, and which is worse, false News too. How chance he quoted no Author of his News? Is not that a sign 'tis News of his own making? I confess I never heard before, that in the very beginnings of Christianity, there were any such

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*Canons* made, or any such *Diocesses*, as he dreams of. It behoves him therefore to *set forth his Author*, lest himself be repured, and that deservedly, a *Raiser and Spreader of false News*. But in the mean time let us *sift his News* a little, and see how well it hangs together. He told us but now, that *Timothy and Titus were fixed at Ephesus and in Crete*, and that by the Apostles themselves (though he does not know by whom) yet we find not only the Apostle *Paul* sending *Tychicus* (a dear Brother, and faithful Minister in the Lord, *Ephes. 6. 21.*) to the *Ephesians*, *2 Tim. 4. 12.* But *Timothy* also at *Corinth*, at *Athens*, at *Thessalonica*; at *Philippi*, at *Rome*, &c. So likewise for *Titus*, whom he fixes in *Crete*: Doth not the Apostle speak of sending *Artemas* and *Tychicus* thither, and of sending for *Titus* to *Nicopolis*, *Tit. 3. 12*? Doth he not intimate that *Zenas* and *Apollo* (one of whom was an Expounder of the Law, the other an eloquent Preacher of the Gospel) were at *Crete*, ver. 13? And did not *Titus* himself travel up and down into divers Cities and Countries in the labour of the Gospel? Was he not at *Corinth* once and again? and went he not also unto *Dalmatia*, *2 Tim. 4. 10*? Now if *Timothy* and *Titus* had been fixt (as he fancies) at *Ephesus*, and in *Crete*; if Bishops and Pastors had been fixt by the Apostles in all eminent Churches, & in the several Cities they had converted; and if in those times, in which fell the very beginnings of *Christianity*, there had been any such *Diocesses* as he dreams of, or any such strict *Canons*, as he conjectures, made against the Clergy of one Diocesis going into another to officiate; Pray how did *Tychicus*, *Apollo* and others observe those *Canons*, when they went (as they did) to *Ephesus* and *Crete*? On how

well did *Timothy* and *Titus* obey them, when they went to officiate at *Corinth*, *Thessalonica*, *Philippi*, *Rome*, and other places, which (according to this Priest) were distinct *Diocesses* belonging to other men, into which by the Canon they were strictly forbidden to go to officiate? Doth not this discover the emptiness of his story, and manifest the falseness of his News?

But we may guess at his date of *Christianity*, by the after-Instance he gives of a Canon of the General Council of *Chalcedon*, the date of which he willingly leaves out: but that Council was held (according to *Genebrard*) under *Pope Leo* the first in the Year 454. Was this in the very beginnings of *Christianity*? No; nor of the *Apostacy* from *Christianity* neither: for much Corruption, both of Doctrine and Practice, was in the Church before that time. Thus Reader thou mayst see what his confident talk, of strict Canons and *Diocesses* in the very beginnings of *Christianity*, is come to. Would any man of honesty, ingenuity or modesty impose such falsehoods upon ignorant Readers, or expose such folly to judicious Eyes!

He talks also pag. 225. of a *Synod among the Britains*, held by *S. Patrick*, anno. 456. but without any mention of *Parishes*; and very confidently takes for granted, that long before the *Popes* of *Rome* so much as directed anything here, the *Brittains* had fixed *Arch-Bishops*, *Bishops* and *Priests*; by which if he means those *Priests* were fixed to *Parishes* (as now they are) which I observe he doth not expressly say, but only that they were fixed; they may believe it, that dare take his word for it, but prove it he never can. *Selden* in his *History of Tythes*, Chap. 9. Sect. 16.

shews the contrary. But the division of Parishes among the Saxons, the Priest ascribes to *Honorius* the fifth Arch-Bishop of Canterbury about the Year 602. or so *Theodorus* (the next but one in that Sea) about twenty or thirty Years after.

Hence I perceive he thinks he hath sufficient ground to deride me, for asking *If it was not a Pope that divided Provinces into Parishes, and set up Parish-Priests.* Whether Parishes were divided by *Honorius*, *Theodorus*, or some other of later time, I think not worth Inquiry. I know the common Opinion attributes this work to *Honorius*; which yet is doubted by many, and some of great judgment. It sufficeth my purpose, that whether Parishes were set out and Parish-Priests fixt thereto, by *Honorius* or *Theodorus*, it was done by the Pope's power: for either of these received his *Archiepiscopal* Authority from Rome. *Honorius* (says Bede, Eccles. Hist. l. 2. c. 18.) received the Pall of his Arch-Bishoprick from *Honorius* at that time Pope of Rome, and withal a Letter, in which the Pope grants to this *Honorius* Arch-Bishop of Canterbury, and to *Paulinus* then Arch-Bishop of York (to whom also he sent a Pall) this power, at their request, that which soever of them should die first, the survivor might, by the authority of the Pope's Command, make such an Ordination of another in his room as should be pleasing to God. This shews they received their authority from the Pope; and what they acted by that authority, was done by the Pope's power. If therefore *Honorius*, as Arch-Bishop of Canterbury divided that Province into Parishes, and set up Parish Priests therein, it cannot be denied but those Parishes were divided, and Priests set up, by the Pope, whose Instrument *Honorius* was therein, and by

whose power it was done. And thus seems Camden, to understand it, in his *Britannia*, pag. 100. where he says, *When the Bishops of Rome had assigned several Churches to several Priests, and laid Parishes upon them, Honorius Arch-Bishop of Canterbury, about the Year of our Redemption 636, began first to divide England into Parishes, as we read in the History of Canterbury.* So that he refers this Act of Honorius to the Bishop of Rome, not only in point of power, but of example also. In imitation then of what the Popes had done, and by vertue of Authority received from the Pope, were these Parishes set out, and were Parish-Priests at first set up, whoever was the Pope's Agent therein.

The Priest concludes this Section thus; *And now (says he) we see T. E. hath neither Learning nor Truth in him, who attributes our fixing to a Pope, when the Apostles themselves shewed the way in this Practice, not intending that any Vagabond Speakers should be allowed, after once the Christian Church was settled,* pag. 220.

I am better acquainted with my self, than to pretend to any great store of Learning, and with his manner of writing, than to regard his Reflections on the Truth of what I have written. With great readiness I submit both to the Censure of the judicious and impartial Reader. But as little Learning as he is pleased to allow me, I have enough at least to let him see, that, for all his great stock of Learning (with the conceit of which he is so over-blown) he hath in this very Period expressed himself very unlearnedly and inconsiderately. The Apostles (he says) shewed the way in this practice, not intending that any Vagabond Speakers should be allowed, after

after once the Christian Church was settled. *Vagabond Speakers*! It seems then with him those Speakers that are not fixt to a parish or place are *Vagabonds*; and though such were allowed in the Christian Church before it was settled, yet after once it was settled no *Vagabond Speakers* were to be allowed. Doth he not already begin to perceive, how for want of a little consideration, he has *stigmatiz'd* the Apostles and Disciples of our Lord with the infamous Brand of *Vagabonds*? Could all his Learning furnish him no better than with such a *Roguish* Epithet (for to *Rogues* the word *Vagabond* is usually now applied?) How little Reason has this boasting man to vaunt of his own Learning, or undervalue another's!

§. 23. In his next Section he makes a faint attempt to help the other Priest off, who had so far over-shot himself in his *Conference*, pag. 157. that among other Reasons why the Apostles had not Tythes, he gave this for one, That *they needed them not, for as they had their Gifts so their Maintenance by a miraculous providence*; which he grounded upon *Luke 22.*

35. The falseness of this Argument I plainly shew'd in my former Book, called *Truth Prevailing*, pag. 352. Whereupon this Priest in his *Right of Tythes*, pag. 226. says, *I hope when T. E. considers how wonderfully God opened the hearts of the first Christians, not only to give the Apostles Meat and Drink, but to sell all, and give the price to them, he will upon second thoughts correct that passage, pag. 352. and allow this to be an extraordinary and miraculous Providence of God's, to encourage their first beginnings.*

The other Priest grounded his Miracle upon the Apostles wanting nothing when they were sent forth without

without Pusle and Scrip, *Luke 22. 35.* This Priest finding that too weak to bear him up, adds to it the believers selling their Estates, *Acts 4. 34, 35.* and to serve his End corrupts the Text too, saying *they sold all, and gave the price to the Apostles*, as if they had transferred their own property to the Apostles, which they did not, but deposited it as in a common Bank, which was committed to the care and trust of the Apostles to distribute, but wherein the Apostles themselves had no more propriety than any other of the Church. Therefore the Text says not that they brought the Prices of the things sold and *gave them to the Apostles* (which would imply an investing the Apostles with a *peculiar* propriety therein) but that they brought the prices of the things that were sold, and *laid them down* at the Apostles Feet, which imports no more than a committing it to their care, in whom the Trust was reposed, as *Treasurers* of the *common* Stock for the maintenance of the *whole* Society. Whence it follows in the Text, *And distribution was made unto every Man, ac ording as he had need.* In all which I confest I do not see the Miracle he talks of, and if he himself will have this to be a Miracle, he must then acknowledge *Miracles are not ceased*, the same thing having been practised by others of late Years, and I think by some yet in *Germany*. But if the selling of Possessions, and living in a Community had been a Miracle, yet it could not reasonably be assigned for a Reason why the Apostles did not take Tythes: for we read not that it was used in any of the *Gentile* Cities that were converted to *Christianity*, but only at *Jerusalem*, and there too for a *short* time. So that if this had been a Reason why the Apostles took no Tythes at *Jerusalem*, yet it could not be



be a Reason why they took none at *Rome*, at *Corinth*, at *Ephesus*, at *Coloss*, at *Thessalonica*, at *Philippi*, and other places where they preached the Gospel, and where this practice was never used; nor at *Jerusalem* neither, after it was disused. Neither is it true which the other Priest says, viz. That the Apostles needed them not: for the Apostle *Paul* testifies of himself that he had learnt to suffer Need, *Phil.* 4. 12. and amongst other Hardships reckons his Necessities, *2 Cor.* 6. 4. & 12. 10. And it appears he used to work for his living, *Acts* 20. 34. which the fine-fingered Priest now adays scorn to do. Thus all these seeming Reasons appear to be indeed but empty Shews and vain Pretences, and the very, true and right Reason why the Apostles did not take Tythes was, because they knew that Tythes were a part of the Ceremonial Law, given to the Jews, and abrogated by Christ.

The other Priest in his Conference, pag. 158. said, *If you conclude that we must be in all things, as were the Apostles, then must you of the Laity, now do as the Laity did then, who sold their Possessions, and laid them down at the Apostles Feet, Acts 4. And I can argue the one with the same Reason you can the other.* This I plainly disproved in my former Book, called, *Truth prevailing*, pag. 353. shewing the different grounds on which the Apostles and other Believers then acted; the one being positively bound, and under a necessity to preach the Gospel; the other being altogether free, and under no necessity to sell their Estates, but did it voluntarily. So that, what-ever the Priest at first thought, the same Reason will not serve to argue the one as the other; and that may probably be the Reason,

son, that he, having no other Reason, was fain to let his Argument wholly fall, and take no further notice of it. Nor makes the other Priest, in his *Right of Tythes*, any other Reply to it than this, T.E. *said indeed they sold their Estates voluntarily, p. 353. which is most true; and we do not desire any to sell them involuntarily now. But (adds he, pag. 227.) when our people sell all voluntarily as they did, we will quit our Claim to Tythes.*

Indeed! will ye so! what, after all this Buffle and Contest for a *Divine Right* of Tythes, will ye *quit your Claim* thereto, upon condition the people will sell all, as once Believers did! See, Reader, now the horrible Deceit and false Dealing of this man in the Management of this Controversie, and how contrary he has argued to his own Judgment. Hath he not said over and over, That Tythes are *God's part, God's due*? How oft hath he called Tythes a *sacred Maintenance*, a *divine Tribute*, a *sacred Revenue*, &c! Did he not affirm they were grounded on the law of Nature, and primitive Revelation; and that they rely on an *internal Rectitude* and an *eternal Reason*, pag. 49? Did he not assert, That our Lord Jesus and his Apostles have sufficiently established Tythes for the Maintenance of the Gospel Ministers, pag. 61? Was he not positive, That our Lord Jesus and the Apostles said enough to shew, that the ancient divine Right to the tenth part should be continued, and the Gospel-Ministers should be the Receivers of it, pag. 71? Who that had read all this could have thought any other, but that he verily believed Tythes were so ordained and settled by God, that they were an immutable unalterable Maintenance? Nay, K. Hen. 8. is, by the other

other Priest, charged with *Sacrilege*, for but alienating some part of the Tythes, *Vindicat. pag. 305.*) And yet he now says, *When our people sell all voluntarily as they did, we will quit our Claim to Tythes?* Doth not this manifest that what he hath written before of the *divine Right* of Tythes was in *Hypocrisie* and *Dissimulation*, to blind the Eyes of ignorant people? Had he sincerely believed Tythes to be *so* due, as in the places fore-quoted he plainly affirms; had he faithfully believed that our Lord Jesus and the Apostles intended the ancient *divine Right* to the tenth part should be continued, and that the Gospel-Ministers should be the Receivers of it; how could he (pretending, as he doth, to be himself a Gospel-Minister) *quit his Claim* to Tythes for any other Maintenance! Would he quit that which himself says Our Lord Jesus intended *should be continued*, if he believed *in earnest* that Jesus ever intended so! And if he did not so indeed believe, how false was he, and how devoid of Truth, so to affirm! But what will not Interest and Advantage work, in men of corrupt Minds! Tythes then however, are not, it seems, so sacred a Maintenance, so divine a Tribute, but that the Priests will quit their Claim thereto, when-ever they find they can mend their Market. Till then (says the Priest, viz. Till the people sell all voluntarily) *We desire the Quakers will let us quietly enjoy our ordinary Maintenance, and we are well content*

No wonder. Fill them full, give them what they would have, and they are well content; but no longer. How like are these to some of them of old, that (as the Prophet words it, Mic. 3. 5.) *bite with their Teeth, and cry, Peace: and he that putteth not*

into their Mouthes, they even prepare War against him? Just thus it is with the Priests now: feed them, fill them, keep them biting; labour, toyl and drudge for them; and make it thy Care that they be maintained in Pride, I'leness and Fulness of Bread, although thy own Family want, and they are well content, and will cry, *Peace, Peace, and sow a soft Pillow under each Arm-hole.* But if once thou beginnest to slack thy Hand, look to thy self. If once thou forbearst to put into their Mouthes, they will not only prepare War against thee, but will quickly too make War upon thee; will take thee Prisoner, and spoil thy Goods. In a word, if thou givest them not what they would have to bite, they will bite Thee.

S. 24. As he would be very well content to be maintained by the *Quakers*, so he would fain persuade the *Quakers* to be as well content to maintain him; and the chief medium he uses to persuade by is this, That to pay Tythes (especially unwillingly) is a piece of passive Obedience, to which a man ought to submit quietly for Conscience sake, and in point of Obedience to the Authority imposing it, though it be never so much against his Judgment, pag. 127.

Doth this man regard what he writes, who puts such a Gull as this upon his Reader? Where any thing is imposed by Authority, which is contrary to a man's Conscience, no doubt the man is as well obliged, on the one hand, to submit quietly, for Conscience sake, by a passive Obedience, to what is so imposed; as, on the other hand, not to act against Conscience. But who till now ever heard, that actu-  
ally

*ally to pay Tythes is a piece of passive Obedience? Doth not the Law injoyn men to set out their Tythes, to separate the tenth part from the nine? Is not that Action? If thus to do be a passive Obedience, I would fain know what is active. Why says he, If the King should bid the Quaker turn Minister, and take Tythes, his doing that were Active Obedience.*

So it were indeed: but then his *refusing to do it, and suffering quietly for so refusing, were passive Obedience.* In like manner, if Authority command a man to *set out his Tythes, to separate the tenth part of his Corn from the nine, his doing that, were active Obedience:* but his *refusing to do it, and suffering quietly for so refusing, is passive Obedience.*

But he says, pag. 228. *Our Saviour submitted to pay Tribute, which ought not to have been exacted of him. And S. Paul commands the Christians to pay Tribute and Custom to the Heathen Emperors, though they used it to idolatrous and wicked Purposes.*

Those were Taxes purely civil; which Tythes are not: And they were levied for a Civil Use, however afterwards disposed of; which Tythes are not. *He thinks the Quakers may as well submit to (what they account) an Unjust Payment, as to (what they call) an Unjust Imprisonment, p. 229.*

So they do: and much after the same manner. In the Case of an Unjust Imprisonment (*as that for Tythes is*) they do not imprison themselves; but if the Sheriff or his Servants come, and take them to Prison, they make *no Resistance, but quietly submit.* So also in the Case of Unjust Payment (*as that of Tythes is*) they do not pay it, nor dare they: but if the Sheriff, or any other Authorized come, and take away their Tythes, or their Goods for refusing to

pay them, they make *no resistance*, but quietly submit. Thus they submit alike to an *unjust* Payment and to an *unjust* Imprisonment, by a *passive* Obedience in each.

He begins to *cog* with the *Quakers*, and says, *If I were in their case, I cou'd pay my Tythes in Obedience to the laws of the Nation, though I did believe the law never so unjust; because this Payment (to one so opinionated) is a Penalty, and his Obedience therein meerly Passive.*

He speaks very like a *temporizing* Priest; but if he were in the *Quakers* Case, he would be of another Mind; for indeed he could not be in their case unless he were *better minded* than he is. But are Tythes a *Penalty*? What Offence are they a *Penalty* for? Were Tythes then imposed as a *Fine* or *Mult* for some *Transgression*? The Party then, of whom they are demanded, ought in Justice to be first convicted of that *Transgression*, before the *Penalty* [Tythes] be required of him. This is a new *Crotchet* concerning Tythes. I have heard indeed of a *Penalty* for not paying Tythes; but I never heard that Tythes themselves were a *Penalty* before. The *Quakers* perhaps might be somewhat beholding to him, if he would inform them what the *Transgression* was, for which Tythes were made a *Penalty*, that by keeping out of the Offence, they might avoid the *Penalty*. But is the Payment of Tythes a *Penalty* only to one that believes the Payment unjust (for so I understand him by the word [Opinionated]) It must then be the Belief of the Injustice of the Payment that makes it a *Penalty*; and if so, then he that, so believing, payes it, *insists a Penalty on himself*, which, beside the Injustice is *contrary to Nature*.

Again

Again says he, *I cannot remember ever to have read of any sort of People in the World before, who counted it a Sin to pay an Imposition supposed unjust; which is no more a Sin, than to be Stockt or Whipt, to be Fined or Imprisoned; all which we may submit to without Sin.*

To submit to Stocking, Whipping, Fining or Imprisoning is one thing; but for a man to Stock, Whip, Fine or Imprison *himself* is another: so to suffer for not paying Tythes is one thing, and to pay Tythes is another. This he says, and therefore cunningly changes his Voice from *Active* in paying Tythes, to *Passive* in being Stockt, Whipt, &c. When he speaks of the payment he says, If I were in their Case I would pay my Tythes, &c. And, I never read of any who counted it a Sin to pay an Imposition, &c. Here he uses the Active [*to pay.*] But when he says it is no more a Sin, than to be Stockt or Whipt, to be Fined or Imprisoned, he turns from *Active* to *Passive*: for *to pay* is Active; *to be fined* or Imprisoned is Passive. This Fallacy of his he thought perhaps the *unlearned Quaker* would not find out. He says, *We may submit to Stocking, Whipping, Fining and Imprisonment without Sin.* 'Tis very true; and so we may to Death also: but doth it thence follow that a man may without Sin put himself to death, be his own Executioner, and kill himself? If it be evil for a man to do this, how can he without evil do the other? If he may not put himself to death, by the same reason he may not stock, whip, imprison or fine himself. And if Tythes be a penalty (as the Priest says they are, to one that believes the payment of them unjust) he may no more execute that penalty on himself, by paying Tythes, than he may execute the

the other penalties of Stocking, Whipping, Imprisonment or Death, by putting himself in the Stocks, by Whipping himself, by clapping himself into Prison, or by putting himself to Death. But seeing the Priest says, If he were in our Case he would pay his Tythes, &c. Let me put him the Question, Whether if he were in our Case, and were sentenced to be Hanged (as some of the Quakers, purely for their Religion, and conscientious Obedience to God, have been) he would forth-with take an Halter, and Hang himself?

He concludes, That it is no Sin to pay Tythes, though it were a Sin in the Law to command them, and in the Priests to take them, pag. 230.

The other Priest also in his Conference, pag. 151. says, After all this Out-cry against Tythes, do the Quakers think the paying and receiving of them to be a Sin? And in his Vindication, pag. 200. he complains that this Question was not Answered, and says, It was the most considerable passage that he had.

That Tythes were a part of the Ceremonial Law given to the Jews, and taken away by Christ's death, is largely proved before. They were a part of those Offerings which by the One Offering were ended, and so ended as never to be offered again, because the Offering of them again would have been a denial of that one Offering by which they were taken away. Now as it would be a Sin to offer the other Offerings of the Law, the Burnt-Offerings, Meat-Offerings, Drink-Offerings, &c. although commanded, so is it also a Sin to offer the Offering of Tythes, although commanded thereunto. If all the Offerings, Sacrifices and Ceremonies of the Law should now be set up again, as it would be Sin in them that should set them up,



up, or command the performance of them, so would it be *sin* in them also that should *act* therein, or *consent* thereto. If a man should *bring forth* his Oxen, Bullocks or Sheep to be made a Sacrifice or Burnt-Offering, as of Old, this would be *sin* in him that should so *do*, although commanded, as well as in him or them that should so command. But if a man being so commanded should *refuse*, and his Oxen or Sheep be *taken from him* by force, or against his will, and made a Sacrifice or Burnt-Offering, the *sin* would lie upon them that thus command or *Act*, & the man so *refusing* would be *guiltless* before the Lord. If a man should be commanded to *Circumcise* himself, or to offer himself to be Circumcised, that man if he should *actually Circumcise* himself, or *consent* to be Circumcised by another, would be guilty of *sin* before the Lord, notwithstanding his being commanded: But if he, who is thus commanded, shall *refuse* to Circumcise himself or to *consent* that another shall Circumcise him, and he be taken by force and Circumcised *against his will*, the Sin will lie at their door who thus command or *Act*, and the man himself, thus *refusing* to *act*, or to *consent* unto the *Act*, will be *guiltless* before the Lord. Now Tythes being ended by Christ, as well as the other Offerings of the Law, and as Circumcision; it is a *sin* to pay Tythes now (and a denial of the one Offering Christ Jesus) as it would be a *sin* to offer the other Offerings of the Law now, or to be Circumcised. And as in those Cases, the being commanded would not excuse them from Sin that should *perform* those things; so neither in this case of Tythes, will the being commanded excuse them from Sin that *pay* them. But if a man *conscientiously refuses* to pay them, and dares not *act* therein,

therein, nor *consent* thereto, though his Tythes should be forcibly taken from him, or any *Penalty* be insisted on him, he in his thus conscientiously refusing to *act* therein or *consent* thereto (yet *not resisting*, but *quietly suffering*) will be found *guiltless* in the sight of the Lord. Hence it appears that to pay Tythes is a *Sin*, as well as to receive them. And thus the one Priest's *false Position*, and the other Priest's *most considerable Passage*, are plainly and fully answered.

§. 25. His next Section treats of the *First Fruits* and *Tenths* paid by the Clergy to the Crown, against which, he says, the Quaker hath nothing to say, but only that this Power once stuck in the Tripple Crown.

Where he found this he might have found more: for in the same place (pag. 355.) in Answer to the other Priest, who called First Fruits and Tenths *one of the Fairest Flowers* belonging to the Crown, I said, 'No Flower can be fair in an *English* Crown, which was taken out of a Pope's Mitre. And if nothing else could be said against it, but that it once stuck in the Triple Crown, that alone were enough to make it unworthy to be worn in an *English* Diadem. Hence it appears I not only had more to say, but said more also against this Flower (as they account it) of First Fruits and Tenths, than only that it once stuck in the Tripple Crown: for I shewed, that being taken out of a Pope's Mitre, it could not be a fair Flower in an *English* Crown, and that having once stuck in the Triple Crown, it was unworthy to be worn in an *English* Diadem. Besides, those words [if nothing else could be said against it] imply there was more to be said against it, if need require, and

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opportunity serve. But this which was said was *more* than he was willing to take notice of, and that *little* he did take notice of, was *more* it seems, than he either knew how, or, at least, thought fit to Answer. He says upon it, pag. 230. *His Majesty will not so easily be wheedled out of so great a part of his Revenue, and so clear an acknowledgment of his Clergies subjection to him.* What if he will not? Has this any appearance of an Answer? or carries it in it the least shew of an Argument?

The other Priest, Author of the *Conference*, seems to have something to say here, *Vindication*, pag. 325. First he says, *I do not find that T. E. answers the Argument, but catches at a phrase, &c.*

For my part, I see no Argument there to Answer, unless he will call it an Argument for Tythes, that the King hath a Revenue out of Tythes. And if that were his meaning, I take it to be Answer sufficient to such an Argument, to shew that the Tythes themselves, out of which that Revenue arises, are contrary to the Gospel of our Lord Jesus Christ? But can either of these Priests (or any man else, using his understanding) think it an argument of any force for the lawfulness or Equity of Tythes, that a Revenue arises out of them to the Crown? What *Evil* might not, in other Nations, be patronized by such an Argument? May not the *Papists* argue their *Indulgences* are right and good, because they bring in a considerable Revenue to the *Catholick* Chair, as they call it? Unhappy *Luther*! who saw not the force of this Argument, but zealously notwithstanding *exclaimed against Indulgences*. May they not from the same Argument infer the lawfulness of *Stews at Rome*, since from them arises a *considerable Revenue* to sup-

port the Triple Crown? But though he is offended that himself is compared to the *Crow*, for calling first Fruits and Tents to *fair a Flower*, yet he cannot deny but *this Flower stuck once in the Triple Crown; but then, he says, it was stole from the English Diadem, ibid.*

Was it so? Did it ever stick in the *English Diadem* before *Hen. 8.* Stuck it there? That's more indeed then ever I read; and more I think than he is able to prove. But both these Priests urge the payment of first-Fruits and Tents to be an *acknowledgment of the Clergies subjection.*

It may be it is so; but there is no necessity it *must* be so. Is there no *other* way for the Clergy to acknowledge their Subjection but by paying first Fruits and Tents? The payment of Tribute is I confess an acknowledgement of Subjection; yet not so, but that subjection may be acknowledged *other* wayes without it; what acknowledgement else would all such be capable of making of their subjection, who are *not in a condition to pay Tribute*, in which rank a great part of the Nation will be found?

Now to return to the Author of the *Right of Tythes*; he spends the rest of his 47th Section in computing the Revenue the King receives from the Clergy, which yet he doth so confusedly, that it is hard to collect from thence any certain Sum for the Total of that Revenue. The best account I can gather from him is, that it is near 30000 l. *per annum.* Be it more or less, it is not much material. No doubt it is a large sum (if fully paid.) But what a vast sum is that then, which the Priests receive of the People, of which perhaps this may be scarce the *twentieth* part, being usually paid by Composition  
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and at low Rates ! But the stress of the Objection I take to be this, That if *Tythes be taken away, the Revenue of the Crown is so much diminished as this amounts to.* The Answer is, *Conscience & Honour* ought to be preferred before *Worldly Advantages.* If the Revenues of the Crown are not found sufficient without this, there are *other and far better Wayes* of enlarging them than by this. Were this *Iron-Take* but once taken off from the *galled Necks* of the people, they would be certainly *far more able*, as well as probably *more willing*, to bear the publick Charges of the Nation. And it were not difficult to demonstrate that the Crown would be rather a *Gainer* thereby, than a *Loser*.

§. 26. He says in his next Section, pag. 231. *I shall not need now to confute that frequent and unjust Reproach of the Quakers calling Ministers Hirelings, pag. 356, &c. since I have shewed, the only Reasons they have are no other than what they have a three-fold Title to; first, by the Laws of God and Nature: secondly, by the Donation of the right Owners: thirdly, by the Laws of this Land.*

He has as much need now as ever to clear himself and his Brethren (if he can) from the Charge of being *Hirelings*, since his *Triple Title* is disproved, and he cannot make out a *Right to Tythes*. He talks much of the Law of God, but No Law of God can he shew for the payment of Tythes now. He talks also of Tythes being due by the *Law of Nature*: but that's a Position so extremely *ridiculous*, that it is enough to render him suspected for a *Natural*. These two make the first part of his *threefold Title*. The second part is the *Donation of the Right Owners*.

This is so far from being true, that it is utterly *impossible* it should be true: for Tythes being due (as himself says, pag. 196.) *out of the Profits only*, they to whom he ascribes the Donation of Tythe neither were nor could be the right Owners of *those Profits*, out of which the Priests now claim and take Tythes. They were the right Owners of those Profits at a time while they were possessor of the Lands, and might dispose of those Profits, as they pleased (so it were not to an evil use.) But the present Proprietors or Occupiers of Land now, are as really the Right Owners of all such Profits as are raised upon the Lands now, as they of old then were of the Profits that were raised in their times. Seeing then those ancient Donors of Tythes could not make these Priests any Title to the present Profits, because they themselves were not the right Owners of these Profits. And the present Proprietors or Occupants, who are the right Owners of the present Profits, have not made any Donation of Tythes to the Priests; It is evident that *they have no Title at all by Donation*. Thus his *second string* also has given him the slip. His *third* is the Laws of this Land. But he must take notice, that the Laws do not give a man a Right either to Lands, Tythes or any thing else; but do only *conserve* unto him that Right which he hath already, whether by descent, purchase or gift, and *secure* him, in the enjoyment thereof, from Violence or Injury from others. If therefore he could have proved a Right, he might well have urged the Laws of the Land to *conserve* that Right: but if he has not *otherwise* a Right, he *in vain* expects the Laws should make him one. Nor do those Laws which injoin the payment of Tythes, pretend to give a Right.

to Tythes; but suppose the Priests to have a Right, and therefore take care to secure that *supposed* Right unto them. But now it appears that that *Supposition* was grounded upon a *Mistake*, and that the Priests have no Right at all to Tythes, but that all their Claims are *false*. That they have no Right by the Law of God, no right by the Law of Nature, no Right by any Donation or Gift from the Right Owners of the *Profits*, out of which (and which *only*) they claim Tythes. Now the Reason and Ground of the Law being, not to make a Right but, to *conserve* and *secure* to men that Right they have, if the Priests have no Right to Tythes (as I have proved *they have not*) then is there nothing for the Law to conserve or secure to them, and so that Law, with relation to them, is *at an end*: for the Rule in Law being, *Cessante Ratione Legis, cessat Lex* (i. e. *Where the Reason of the Law ceaseth, there the Law it self ceaseth also*) the Reason of the Law *ceasing* in this Case, where it hath nothing to conserve, the Law it self must needs also *cease* (*de jure*) according to that Rule. Thus the Priests *threefold Cord* is broken, and down falls he and his pretended Right of Tythes together.

But in order to clear (if it were possible) the Priests from the just imputation of Hirelings, he says, pap. 232. *The people do not hire them, they set them not on work, nor do they, out of their own, give them any Wages.*

This doth but further discover the *Unrighteousness* of the Priests: for if the People do neither hire them, nor set them on work, how *unreasonable* and *unjust* are they to demand, yea and force Wages from them, that neither hired them nor set them on work! *Is this*

*this to do as they would be done unto? Would the Priests think it equal that any of their Parishioners, who are hired and set on work by others, should come and demand Wages of them, wherem they neither hired them, nor set them on work? The latter part of his Sentence is a positive untruth. The words are these, Nor do they (the people) out of their own, give them (the Priests) any Wages. This is utterly false. The Wages which people give them is truly and properly out of the peoples own: for it is out of the yearly Profits, and the yearly Profits are truly and properly the peoples own, and belong not to any man else.*

Next he says, *They (the Priest.) are employed by God, and he hath provided for them.*

I deny that they are employed by God: let him prove it if he can. If they were employed by God, they would be content with such provision as he hath made for them whom he employes, and not thus scrape and scratch, rend and tear, and never think they have enough.

In the rest of this Section he charges me with loading the Loyal and Suffering Clergy with a foul Calumny, in saying, *They fled, and left their Flock to the Mercy of those whom they accounted no better than Wolves, &c.*

This is matter of Fact, of which the whole Nation was then a Witness; and there is scarce a Parish wherein some are not yet living who are able to judge whether this be a foul Calumny or a just Charge, to whose Censure I submit it.

He says, *They were sequestred, imprisoned, silenced, and by armed Soldiers violently torn from their Cures,*

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This may be true of some of them, whose Unhappiness it seems it was to lose what was *none of their own*. But if they had indeed been *employed by God*, and had taken the Apostles for their Example (*Acts* 4. 18, 19, 20. & 5. 28, 29, 40, 41, 42.) though they had been sequestred, imprisoned, and by armed Soldiers violently torn from their Cures, yet they would not have so been *silenced*. If such things as these could have *silenced* the Apostles and those others that were *employ'd by God*, in the first appearance of *Christianity* in the World, the sound of the Gospel had not rung *so loud* nor *so far* as it then did.

In conclusion, as he raises to them *Trophies of Praise*, and celebrates their Names with the highest *Eulogies* his fancy could furnish him with: so on me he casts up the *overflowing of his Gall*, and with it the most reproachful and scurrilous Expressions his imbittered Mind did suggest unto him. Then he calls the *Loyal and Suffering Clergy* — *These Noble Sufferers* — *Such Illustrious Names* — *whom All the World Admires and Venerates*. Of me he says, *This black-mouthed Slanderer may publish his own venomous Impieties*. But as this putrid matter doth only discover the foulness of the *Stomach* from whence it came, but doth not at all defile me: so I envy not them all the *Odours and Perfumes* he has provided to *sweeten* their Names withal, which perhaps there may be need enough of.

The Author of the *Conference* took another Course to acquit the Priests from the charge of being *Hirelings*, by comparing the Priests with the Judges of the Land, and Tythes with the King's Allowances to the Judges. In my Answer to him, I shewed his fallacy in this so plain, that this other Priest (who came in  
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for his *second*) was not willing to meddle at all with the matter, but left him to get off as well as he could. He said in his Conference, pag. 159. *You know the King has twelve Judges, &c. And these have an honourable Allowance from the Exchequer, will you therefore say that they are Hirelings, and sell Justice? and is not ours the same Case?* I answered (in Truth prevailing, pag. 356.) 'No: for you pretend to be Ministers of Christ; whereas they pretend no higher than to be Ministers of State. You call yourselves Spiritual persons: but you reckon them but Lay-men. You challenge to your selves a spiritual Function: they claim but a civil or temporal Office. They therefore standing in a civil Capacity, may reasonably and fairly, without any imputation of Injustice, receive what their Master is pleased to bestow upon them. But you, who pretend to be Ministers of Christ Jesus, are therefore justly condemnable as Hirelings, because ye will not be content with that Maintenance, which he (whom ye call, though untruly, your Master) hath appointed, but seek for Hire from others. Out of this he takes the first Sentence only, which was this [*You pretend to be Ministers of Christ, whereas they pretend no higher, than to be Ministers of State*] and passing by all the rest, makes this Reply to that. *I thought* (sayes he, *Vindication*, pag. 326.) *that every Magistrate had been a Minister of God: St. Paul had ill luck, that he had not our inspired Ellwood to correct him, when he said, He is the Minister of God to thee for good, &c. and beareth not the Sword in vain, Rom. 13. 1, 4.*

That he may not have as ill luck in wanting correction, as he fancies St. Paul had, it will not be amiss to  
correct

correct him before we go any further. He sayes he thought every Magistrate had been a Minister of God. In what sencie did he understand the word *Minister*, when he thought so? Did he think every Magistrate was a Minister of God in the same sencie and Notion whereon he himself pretends to be a Minister of Christ? If he thought so, he must think again. If he did not think so, he doth but conclude and urges this Text with a design to deceive his Reader. However his Comparifon between the Priests and Judges will not hold, their Cases are not the same. 'Tis true that Magistrates are Ministers of God, but that is as they are *Ministers of State*, as they bear the Sword. They are Ministers of God in a *political* and *civil* Administration, and so are called *Civil Magistrates*. But the Priests pretend to be Ministers of the Gospel of Christ Jesus, which is a *spiritual* Administration. So that neither are the Priests Ministers of God in the same sencie that the Magistrates are; nor are the Magistrates Ministers of God in the same sencie that the Priests pretend to be. Yet this Priest says, *Is not our Case the same with theirs?* Not at all, say I: for first, The Judges are what they pretend to be: *so are not you*. They pretend to be *civil* Magistrates, Ministers of *State*; and so they are indeed: but you pretend to be Ministers of the Gospel of Jesus Christ, and *are not*. 2. They are contented with that Maintenance which their Master, the supream *Civil* Magistrate, hath allotted them, and seek no further: but you are not contented with that Maintenance which the supream *Spiritual* Magistrate, Christ Jesus, whom you (though untruly) call your Master, hath allotted for the Ministers of his Gospel, but hunt about for more. And indeed,

such *very Hirelings* are the Priests grown, that that Parish which is able to give *most Wages*, may have their choice of Priests, take them *upon Tryal* and *hire* which they will. I do not herein discover a Secret, but write that which almost every body knows. In short, whether the Priests are *Hirelings* or no, let them judge who are fain to *hire* them, to *bargain* with them, and in small Parishes, and little Vicarages, to engage and *enter into Covenants* to them to make their *wages* worth so much a Year, or else they would not stay with them, nor Preach to them. Nay, are not the Priests *Hirelings* to one another, as well as to the People? Do not many of the *rich* Priests get *three or four Benefices* into their Hands together, and *Hire* other *poor* Priests (whom they call *Curats*, but the People call them *Journey-men*) to preach for them? And many of these *Underling* Priests are not *Beneficed-men* (as they term it) but only *drive a small Trade*, by Preaching for others that either are not willing to take the pains, or cannot possibly themselves supply so many places, as they have engrossed into their Hands. Thus these *poor Curats* have some of them, *two or three Masters a-piece*, by whom they are plainly and positively *hired*, from whom they receive certain *standing Wages*, and are engaged to Preach or read Prayers so many times in the Moneth. Now what will the Priests say of these? May not these be justly called *Hirelings*? Yes sure, and very *Canonical Hirelings* I think; for they are *Priests hired by Priests to do Priests work*: and if such *Priests* be not *Hirelings*, I confess I know not what an *Hireling* is. But leaving this to others judgement, I return to the Author of the *Right of Tythes*.

S. 27. He begins in his 49. Section thus. *T. E. once more attempts to justify the Quakers in detaining Tythes, although their separation be voluntarily; but this is sufficiently confuted before, Sect. 9. And I desire the Reader only to remember the Instance of the Truant-Boyes wilful absence from an endowed Free-School, pag. 233.*

This which is a chief part of the Controversie (at least between the Priests and the *Quakers*) the Priests have little mind to meddle with, so far as I perceive. Whether Tythes are due at all from *any*, even from those that hear the Priests, and receive their Ministry, is the *general* Question. But if Tythes were due from those that receive the Priests Ministry and hear them, yet whether they are due from the *Quakers* (and others) who neither hear them, nor receive their Ministry, is the *particular* Question. The concluding the general Question in the *Negative*, concludes the particular Question in it: But the concluding the general Question in the *Affirmative*, doth not include the particular Question. If Tythes are not due at all from *any* (even from those that hear the Priests, and receive their Ministry) then to be sure they are not due from the *Quakers*, who utterly disown them and their Ministry. But if Tythes could be proved to be due from such as hear the Priests and receive their Ministry: yet it follows not that they are due from the *Quakers*, who neither hear them nor receive them. So that the Priests have a *double* Task to perform: *first* to prove Tythes due to them from such as do hear them; secondly (when that's done, which can never be done) to prove Tythes due to them from such, as are so far from hearing them,

them, that they altogether disown them. Now the latter of these (which is the direct and immediate Case between the Priests and the *Quakers*) the Priests have been *very backward* to come to, and have as *feebly* performed (if what they have said in this Case may deserve to be called a Performance) as *faintly* undertaken. The first Priest cast it off to the *Fag-End* of his *Conference*, pag. 161. and then too said as little to it, as well he could: yet to that little that he said (scarce fifteen Lines) I returned him more than three Pages in Answer; to which he was *more* wary than to Reply a word. And the other Priest, in his *Right of Tythes*, when he came to this part, where it behoved him to have shewed his *utmost* skill and strength, chose rather it seems to let it slip with a Reference to another Section, saying, *This is sufficiently confuted before*, Sect. 9. In which place too he only touches it by the by, and gives an Instance of certain *Truant-Boys* wilful absence from an endowed Free-School, which is the *only* thing he here desires his Reader to remember. But what the Priest hath said in that Section, and particularly his *Boysish-Instance*, the Reader may find fully answered, and I make no doubt to his satisfaction in the third Section of the third Chapter of this Book, to which, for avoiding needless Repetitions, I refer him.

But although the Author of the *Right of Tythes* had *no edge* (as it appears) to meddle with this part of the Controversie: yet that he might not be *sensenced* by the Reader for a *Mute*, if he should have wholly passed it by; he thought it expedient to make a shew of saying something, and therefore pickt out a Passage or two, on which he *nibbles* a little. First he says, pag. 234. T. E. saith, pag. 358.

*Some*

*Some Ministers are Vicious, and such as the Apostle hath exhorted us to with-draw our selves from.*

He is willing I perceive to make my Question a Position, and I do not much matter if he do. The Occasion of my words was this, The Priest, in his Conference, pag. 161. said, *The Minister is not to blame for their separation, &c.* Hereupon I asked, 'If the Minister be one that for Corrupt Interest hath intruded himself (as it seems by what he says in the Conference, pag. 11. some such there be) If the Minister be a man of Vicious and Intemperate Life, of a Disorderly Conversation, such as the Apostle has exhorted to with-draw from, is not the Minister then to blame for the Separation? Now I observe this Priest is so cunning, that he neither attempts to clear the Priests, nor at all undertakes to resolve the Question. Clear the Priests he could not, their Corruption being confessed by his Brother Priest in the 11th page of his Conference, and that Confession confirmed also even by National Experience. To have answered the Question had been no less difficult; for to deny that a corrupt Interest, a vicious and intemperate Life, and such a disorderly Conversation as the Apostle has exhorted to with-draw from, are a sufficient and justifiable Cause of Separation, were to exceed all bounds of Modesty; and yet to grant, that, where this Cause is, the Minister is to blame for the separation, had been not only a Contradiction to his Brother Priest, affirming the contrary (which yet between them two had been no new thing) but even a cutting with his own hand the Throat of his own Cause. To avoid all these Dangers at once, he turns my Question into an Assertion, and then instead of

of an *Answer* to it, gives me a *Question* to answer; which is this. *But do not the Quakers separate from good Ministers as much and as well as from bad?*

This I confess is a pretty Device to beg a Concession that *some of them are good*; but I will not grant him that. Yet I would not here be misunderstood; I speak not of them now as *Men*, but as *Ministers*. I reflect not (in this place) on their *Conversations*, but on their *Ministry*. Some of them perhaps may be sober, temperate and of orderly Conversation; but none of them are *Good Ministers*, because they are not the *true Ministers* of the Gospel of Christ Jesus, though they all pretend so to be. This premised, my Answer is plain and short, in the *Negative*, I deny that the *Quakers* do separate from good Ministers.

He adds, *A Vicious Minister may be a pretence to them who resolved to separate however; but his Vice is not the true Cause of their separation.*

The Causes of Separation may be to divers different. The *Vice* of the *Minister* to some, the *Vice* of the *Ministry* to others; a *debauched Priest* to some, a *false and antichristian Ministry* to others; and either of these is *Cause sufficient* to separate upon. A Priest's *Debauchery* is Cause enough to justify a separation from that *Priest*: a *Ministry's being false and antichristian* is Cause sufficient to justify a Separation from that *Ministry*. And as that *Minister* is to blame, whose *Debauchery* is the Cause of Separation from him: so that *Ministry* is to blame also, whose *false and antichristian state* is the Cause of Separation from it.

But he says, *I belye S. Paul, in saying, he exhorts the*



the people to with-draw from a bad Minister; he bids them not (says the Priest, pag. 234.) with-draw from a Father, but a Brother walking Disorderly, 2 Thess. 3. 6.

Was ever poor man so hard put to it! how great a strait must he be in, that would make use of such a piteous shift as this! Are the Priests got so high, they disdain to acknowledge the People for their Brethren? They learnt not that from Christ Jesus, nor any of his Apostles. For Christ was not ashamed to call them Brethren unto whom he declared the Name of his Father, Heb. 2. 11, 12. And the Apostles in their Epistles salute the Saints by the Title of Brethren. Thus Paul, Rom. 12. 1. and in almost all his Epistles. Thus James, chap. 1. vers. 2. Thus Peter, 2 Epist. 1. 10. Thus John, 1 Epist. 2. 7. Nor is any Compellation more frequent in their Writings, than this of Brethren. Yea, in that very place wherein Paul gives this monitory Counsel to the Thessalonians, he calls them Brethren. And says the Divine John to the Churches of Asia, I am your Brother, &c. Rev. 1. 9. The Apostles then and the rest of the Saints were Brethren it seems, and yet saith Paul to the Thessalonians, Now we command you, Brethren, in the Name of our Lord Jesus Christ, that ye with-draw your selves from every Brother that walketh disorderly, &c. From every Brother! Either then the Minister must not be a Brother, or, if he walk disorderly, must be with-drawn from, although he be a Minister. Besides, what were those false Teachers that troubled the Churches of Galatia and Corinth? were they not bad Ministers? Did not Paul wish they were even cut off, Gal. 5. 12? And can any one think he would not have had the Galatians with-draw from them?

But I do not at all wonder *this Priest* is so unwilling the people should withdraw from a *bad Minister*.

Next he says, *I run again into my old Mistake, applying Christ's Directions to his Disciples on a private Mission to Unbelievers, as if it were a standing Rule for Ministers amongst Believers.*

This he draws from a close Expostulation with the other Priest himself, thus, 'He pretends to be a Minister of Christ. Where did Christ e're empower his Ministers to make people hear them, whether they will or no? or to exact Wages of them although they did not hear them? His Instruction to his Disciples was, Whosoever shall not receive you, nor hear your Words, shake off the Dust of your Feet, *Mat. 10. 14.* The first part of this the Priest steps over. The latter part he says is my old Mistake. Whether it be a Mistake or no will appear. I urged it to shew that the Apostles were not directed to press and pin their preaching upon any, but to shake off the Dust of their Feet against those that should not receive nor hear their Words. This he says was *Christ's Direction to his Disciples upon a private Mission to Unbelievers*, and he calls it *my Mistake to apply this as if it were a standing Rule for Ministers amongst believers.* Had this Direction belong'd only to that private Mission, as he calls it, *Paul & Barnabas* who were not employed in that Mission, nor converted to God till afterward, had had no share in this Direction, nor any Commission to use it. Yet they, we see, long after Christ's Ascension, did punctually observe this Direction, *shaking off the Dust of their Feet at Antioch* against those that rejected their Testimony, *Acts 13. 51.* So that this Direction had relation to the

the *general* Commission, as well as to that *particular* Mission, which he calls *private*; and the Mistake, whether *old* or *new*, is his own, in restraining it to that particular Mission.

In the next place he says, *I compare the Quakers, in rejecting their Ministry, to the Jews who rejected the Apostles, and judged themselves unworthy of eternal Life, Acts 13. 46.*

This is a very *silly Catch*, and hath neither *Truth* nor *Wit* in it. I made no Comparison at all; but shewed from that Text, that the *practice* of the Apostles was *consonant* to the *Instruction* of their Master. They *preach* the Gospel to the *Jews*. The *Jews reject* it. They do not say, *You shall hear it whether you will or no*; or however you shall pay us for *Preaching* it: but they *turn from* them, and offer their Message unto *others*. Hereupon I said (in *Truth prevailing*, pag. 359.) 'He greatly mistakes, if he thinks it to be the mind of Christ to impose his Gospel upon any, or, as the *Spaniards* are said to have dealt with the *Indians*, to make men *Christians* whether they will or no: Nay, nay; he lovingly invites all; he inwardly strives by his Spirit with all; he graciously tenders Mercy to all; but he obtrudes it upon none. And if he gave no Authority to his Apostles to compel any to hear them; to be sure he gave them no power to demand, much less Inforce a Maintenance from such, as did neither receive nor own them. Out of this last Sentence (passing over the rest) he frames this Quotation for me; *Christ gave his Apostles no Authority to compel any to hear them. He replies, Yes surely, he bid them go into the High-ways and Hedges, and compel those whom they found there to come in, Luk. 14. 23.*

H's Catch here is upon the word [*compel*] and a  
*meer* Catch it is. *Compulsion* or constraining is two-  
fold; by *fair* means, and by *foul*. By *fair* means,  
as by Entreaty, Perswasion, Reason, Love, &c. By  
*foul* means, as by the severity and sharpness of Penal-  
ties, whether corporal or pecuniary. He that ob-  
serves not this distinction may easily err. Of the  
first sort of *Compulsion* Instances in Scripture are fre-  
quent. When Christ, immediately after his Resur-  
rection, appeared to those two Disciples of his that  
were going to *Emmaus*, and they drew nigh to the  
Village, it is said, *Luke 24. 28, 29. He made as*  
*though he would have gone further; but they CON-*  
*STRAINED him,——and he went in to tarry with*  
*them.* Now what manner of *Compulsion* was this?  
how did they *constrain* him; by *fair* means or by  
*foul*? The Text expresses how. First, by a kind In-  
vitation, saying, *Abide with us.* Secondly, by ur-  
ging reasons why he should abide with them, *For it*  
*is towards Evening, and the day is far spent.* In like  
manner, when *Lydia's* Heart was opened, she *con-*  
*strained* the Apostle *Paul* and his company to come  
into her House, and abide there. Here again we  
see is *compulsion*; but of what kind, what nature?  
by what means? *fair*? or *foul*? By *entreaty*. Read  
the Text, *Acts 16. 15. And when she was Baptized,*  
*and her Household, she besought us, saying, If ye have*  
*judged me to be faithful to the Lord, come into my House*  
*and abide there. And she CONSTRAINED us.*  
Many more like Examples might be added from  
2 *Cor.* 5. 14. and 12. 11. *Gal.* 2. 14. *Matth.* 14. 22.  
*Mark* 6. 45. But these are sufficient to shew that the  
words *Compel* and *Constrain* (which are Synonymous,  
and indifferently used) do not always import *onsward*

force and violence, or penal Severity and Rigour; but frequently (and in holy Writ most frequently) kind *Invitations, loving Intreaties, gentle Persuasions, and demonstrative Reasons.* Now let us examin the Text he urges, *Luke 14. 23.* and see what is there intended by the word *Compel.* The Parable is of a certain Man, that made a great Supper, and bad (or invited) many Guests. They urge Excuses, but come not. The Master therefore of the House bids his Servant go into the *Streets and Lanes* of the City, and bring in the *Poor, the Maimed, the Halt and the Blind.* That done, and yet there being room for more, the Master sends his Servant again, saying, *Go out into the High-ways and Hedges, and compel them to come in, that my House may be filled. For I say unto you, that none of those men which were bidden shall taste of my Supper.* Consider now I pray, what manner of *Compulsion* was either needful or proper to be used to such Persons as are here described. Is it proper to force Guests to a Feast, or send them to Goal if they do not come? Is it needful to Whip poor hungry Be-gars to a Supper, or hale them in by the Head and Shoulders? Such persons as these, that had no better provision than they could get from the *High-ways and Hedges,* would not need, one would think, to be dragged by force, or driven by Blows to a good Supper. If outward force and violence had been to be used, it seems more reasonable that it should have been exercised on them that were invited and did not come: but they we see were so far from suffering any such violent and penal compulsion, that after refusal, they were utterly excluded from the Feast; the Master of the House saying expressly, *None of those men which were bidden, shall taste of my*

Qqq 2

Supper,

*Supper, ver. 24.* So that they that *refused* to come to the Feast, were *not fetched in by force*: their punishment was to be *shut out*. And if the others who were brought out of the Streets, Lanes, Highways and Hedges, had made *Excuses* and *refused* to come, as those did, there had been the *same reason* to have *shut them out* also, as there was to shut out the former: but no more reason to have exercised *violence* towards these, than towards the former, upon whom for refusing to come, we do not find that any was used. But if these, that were brought from the Highways and Hedges, did *not refuse*, but readily came at the Call, there was then no need of (nor room for) any such *forcible, violent* and *penal Compulsion*, as the Priest here speaks of.

But to make it more evident that our Saviour in this Parable did not intend any such *violent* or *penal Compulsion* as the Priest would *fain be at*, let us consult the 22th Chapter of *Matthew*, where the same Parable in substance (though somewhat different in Circumstances) is delivered. There we read, that after they who were first invited had refused to come to the Wedding Dinner, the King said to his Servants, *ver. 9. Go ye therefore into the Highways, and as many as ye shall find, bid to the Marriage.* These were the *same sort* of Guests, mentioned by *Luke*, who were in the Highways and Hedges; and yet we see this great King did not command, or *impower* his Servants to use any other *Compulsion* to them, than an *Invitation*: *As many as ye shall find, bid* [καλῶντες] *to the Marriage.* Thus that place in *Luke* being aptly explained by this in *Matthew*, it appears that those words [Compel them to come in] import no more than, *Bid, or Invite, them to the Marriage.*

Besides,

Besides, if we look further into the Parable, we shall find that when the King, taking a view of his Guests, *saw one there which had not on a wedding Garment*, and asked him, *Friend, how camest thou in hither, not having on a Wedding Garment*. The man was speechless, and the King commanded his Servants to bind that man *Hand and Foot*, and cast him into utter *Darkness*. Which plainly proves he was not brought in *against his Will*, he was not driven in by force, nor dragged in by Head and Shoulders, for if he had, he had then had a *fair Plea* to make, a *ready Answer* to return to the Question, *How camest thou in hither, &c?* *I was driven in by stripes, I was drawn in by force, I was brought in against my will*, might he have said. Had it been so, he needed not have been *speechless*, as it seems he was. And how, again, could it have stood with the *divine justice* of that great King to sentence a man to be *bound and cast into utter Darkness*, for coming in thither without a *Wedding Garment*, if the man had been brought in by force, *against his own mind*, and that too by his *Command*. But it is manifest that no such forcible, violent, penal *Compulsion* as the Priest aims at, was commanded or intended by our Saviour in this Parable; and consequently that the word [*compel*] in this place (*Luke 14. 23.*) is *misunderstood*, at least *misapplied* by the Priest, and his *Yes* surely is surely false.

But he urges the Judgment of *Augustine*, *That to compel Men to that which is good, is very lawful, and an Act of necessary Charity to their Souls, yea, a duty of Christian-Princes, &c.* pag. 235.

Is it so? How chanced it then that they, who, being invited to the Supper, came not, were not  
compelled

compelled to come? Doth the Priest think the Master of the House, who made the Invitation, did not know what Charity was necessary to their Souls, or was ignorant of the duty of a Christian Prince? Would he have omitted an Act of such necessary Charity (had it indeed been Charity) or neglected a duty, had it been a duty? But let us examin this Position, and see if there be any thing of truth or reason in it. The Position is, *That to compel men to that which is good, is very lawful, and an Act of necessary Charity to their Souls, yea a duty of Christian Princes.* First, who shall judge whether the thing to be compelled to, is good or no; They that are to be compelled, or he that is to compel? If they that are to be compelled may judge, it is not likely that they should judge that good which they must be compelled to; for if they judged it good, they would not need to be compelled to it. If he that is to compel must judge, then whatsoever he shall judge to be good (be it never so bad) that must bear the name of Good, and all must be compelled to receive it. Secondly, concerning *Christian Princes* the like dissatisfaction may arise. Possibly they who are compelled to that as Good, which they believe is not good, may question whether they are *Christian Princes* that so compel. On the other hand, what Prince is there throughout that part of the World which is called *Christendom*, that is not ready on all Occasions to assert himself a *Christian Prince*? Now therefore if every one that holds himself a *Christian Prince* not only lawfully may, but also, both in point of duty and as an Act of necessary Charity to the Souls of others, ought to compel men to that which he judges good, what hinders then but he,



he, whose Ancestors received from Rome the Title of *Most Christian King*, and who professeth himself a *Son of the Church of Rome*, lawfully may, yea must (according to this Position) both as his own duty, and as an Act of necessary Charity to their Souls, compel all Protestants in his Dominions to the *Romish Religion*, which he judges good? Thus, Reader, thou seest the horrid Consequence of this false and *Anti-christian* Position. But this is the *old Argument of the Papists*, long since exploded and detested by men of Reason and Ingenuity, though sometimes, as now, made use of at a pinch of need, to countenance a corrupt and selfish Interest.

But he shews himself a *right Romanist*. He hath not only the *Popish Argument* for Persecution, but the *Popish Cloak* also to cover himself withal. It is not, says he, pag. 236. the *Priests* compel them, but the *Laws of the Land*. The *Priests* indeed see them in desperate Heresies and most wicked Schism, and in pity to their Souls, admonish them, warn them, 1 *Thess.* 5. 14. and labour to convince them by Arguments; yea, at length they use the *Censures of the Church*, and finally, as the last remedy complain to the *secular Magistrate*, &c.

What did Bonner more, or the worst of *Popish Bishops*? They did not use to Burn men themselves: but they got a *Law* made that such as they declared *Hereticks* should be Burnt, and then they sentenced those for *Hereticks*, that would not bow to them and their Inventions, and prayed the *Magistrates* to burn them. What odds in all this between the *Popish Priests* and these, save only that these are not yet come to *Popish Fire and Fagot*, as himself well observes, pag. 237.

But besides this, is it all true that the Priest says here? Do they descend by these steps to their *Church-Censures* and *secular Complaint*? Do they *admonish*? Do they *warn*? Do they ever attempt to *convince* by Arguments? Whom of a thousand is he able to name for an *Instance* of such procedure? yet he says, *This is no more than S. Paul threatned, 2 Cor. 10. 6. and acted also, in delivering the incestuous Corinthian to Satan, punishing his outward man for the health of his Soul, 1 Cor. 5. 5.*

S. Paul indeed, did admonish often, did warn frequently, did labour to convince by Arguments, and that earnestly; but I never read before that he *complained to the secular Magistrate*, or so much as threatned so to do. I am sure the Scriptures he hath quoted will not justify this Assertion. But if S. Paul did not complain to the secular Magistrate, then this, which the Priests confess they do, is *more than S. Paul did*, and the Priest, in saying it is no more, is found in a *downright Falshood*. But to proceed.

I said in Answer to the former Priest, 'If Christ gave no Authority to his Apostles to compel any to hear them; to be sure he gave them no power to demand, much less Inforce a Maintenance from such as did neither receive nor own them. This the latter Priest transfers from the Apostles to himself and his Brethren, and makes a quotation out of it, with which he begins his 50th Section thus, *He adds, pag. 359. Christ gave us no power to demand a Maintenance from those who do not receive us.*

I perceive he is willing to creep in any how: but unless he had come in fairer, he is like to turn out again. I do not admit that Christ hath given him power to demand Maintenance of any body, no not

of them that do receive him : for Christ gives Power to none in this Case, but those whom he sends, of which number he is none. However, I observe he doth not deny what I said [*viz. That Christ gave his Apostles no Power to demand a Maintenance from such, as did neither receive nor own them*] but rather seems to grant it : for he replies, *Nor do we demand of the Quakers to give us one single Penny more than what was given to us, and settled on us many hundred years ago : we only ask our own ; we only ask that which the Quaker did not take of his Landlord, that which was or ought to have been abated in his Rent*, p. 338.

Don't you demand of the *Quakers* the tenth part of their yearly Profits ? Could these be settled on you many hundred years ago ! The Folly of this pretence is obvious of it self. But how many hundred years is it, I pray, since Tythes were settled on you ? 'Tis but about 140 years ago since the first Statute-Law for Tythes was made, and that too was made both by *Papists* and for *Papists*.

But he says, *They only ask that which the Quaker did not take of his Landlord.*

They not only ask that which the *Quaker* did not take of his Landlord, but they also ask it out of that which the *Quaker* did not take of his Landlord, *viz. out of the Profits* : for out of the Profits only are Tythes due, says this Priest, pag. 196. Now the *Quaker* took the Land only of his Landlord, not the Profits. He knew well enough what Land he took, but he knew not, when he took the Land, what Profits he should have. The Profits he receives afterwards by the Blessing of God on his Labour and honest Endeavours, with the use and imployment of his Stock, which his Landlord hath nothing to do with.

So that if the Priest will needs claim the tenth part of the *Quaker's Profits*, because the *Quaker* did not take it of his Landlord, he may by the same Reason claim the *other nine parts* of the *profits* too, because the *Quaker* did not take them of his Landlord neither.

Again, he says, *They only ask that which was or ought to have been abated in his Rent.*

I deny that. That which they demand, (viz. the tenth part of the Profits) neither was nor ought to have been abated in the Rent. If it shou'd be supposed that any thing is abated, yet the most that could be expected would be but the tenth part of the Rent. And if the tenth part of the Profits be no more than the tenth part of the Rent, then must the whole Profit be no more than the whole Rent; and what then shall the Farmer have to defray his Charge, and maintain his Family? But if the tenth part of the Profits, which the Priest claims, be more than the tenth part of the Rent, then (according to the Priest's own way of reasoning) he demands more of the *Quaker* than either is or ought to be abated. And indeed, what Reason has a Landlord to abate of his Rent in consideration of Tythes, which are not demanded out of the Land, which he lets, but out of the Profits only, which the Tenant by his own Labour, Stock and Industry (through the Blessing of God) acquires? However, how could the tenth part of the Profits be abated in the Rent, whenas the Rent is certain and fixed for twenty years or more together, and the Profits alwayes uncertain, never it may be of equal value two years together throughout the whole term, and sometimes perhaps in two years time may rise or sink *half in half*.

Again,

Again, he says, pag. 237. *Our Right to Tythes depends not at all upon vices being willing or unwilling to come and hear us.*

You are so much the more *unlike the Apostles*, whom ye pretend to be Successors to.

*And the Quaker* (says he) *is sadly mistaken, to think we come to sell them our Sermons, or that Tythes are a Price which is the Quaker's own to give.*

The Quakers are not at all mistaken in thinking you come to *sell your Sermons*. They have known you of old, and before they were Quakers *they traded with you, and bought your Ware*, and paid full dearly for your Sermons; but *they'l never trade with you more*: for they see *your Ware is nought*, and they find you the worst sort of Chapmen of any they have to do with. For (as I formerly observed) take the most greedy and over-reaching Tradesman that one can find, though he should tell me his Ware is very good, and that he has such as will fit my turn, yet he will not thrust it upon me, whether I like it or no; but leaves me to my own liberty, either to take it or to leave it; and if I do not take it, to be sure he will never demand any thing of me for it. But this Priest will either make us take his Ware, though we neither like it, nor have any need of it; or to be sure will make us pay for it, though we never take it. What can be more Unreasonable, what more Dishonest than this!

§. 28. *As for going to Law for Tythes, you have* (says he to his Brother Priest, §. 51.) *fully proved it lawful in the Conference, and the Quaker answers not one of your Arguments; so that till he reply to*

that, I will only note, That it is much against our Will,  
 &c.

I answered all his Arguments for going to Law for Tythes, in proving at large that Tythes are not due; for no Argument can justify going to law for that which is not due; and if Tythes were due from the Quaker to the Priest, he should not need to go to Law for them; the Quaker would be as ready to pay them, as the Priest should be to receive them. I also shewed (in my former Answer, pag. 361, 362.) That 'for a Minister of Christ to sue men at Law for his Belley, is without all Precept, Preident, or Ground in Scripture, Religion or Reason; and that 'it is contrary to the nature of a Gospel-Maintenance, which is altogether free and voluntary, not at all compulsory. But this the Priests, both one and t'other, chose rather to let pass *untouch't*, than give occasion for further inquiry into it.

But the other Priest (in his *Vindication* of the Conference, pag. 327.) though he silently slips over what I said against Priest, going to Law for Maintenance, yet to blemish (if he could) the Quakers, he says, *Whereas the Quakers (to make Magistrates as useless as Ministers) used to declaim against going to Law upon any occasion whatsoever, T. E. in contradiction to his Brethren; says, In Civil Cases it is no Injustice for a man to recover his due by Law.* Hereupon the Priest asks, *Have the Quakers received some new Dispensation from Heaven? If not, how comes it to be lawful to go to Law now in Civil Cases, when 20 years ago the same thing was denied by them as unlawful?*

Had he intended to have convicted me of contradicting my Brethren, it had behoved him to have proved

proved (not only said) that the *Quakers* did use to declaim against going to Law upon any occasion whatsoever. Not only *Honesty* would have obliged him so to do, but *common Prudence* would have led him to it. But seeing he has so confidently said it, without offering any Proof, I put him upon the Proof of it, and leave him under the Imputation of Slander, until he shall give a Proof of his Assertion.

Upon this false Insinnation he thus proceeds, *The Spirit then by which the Quakers pretend to be inspired, either differs from it self, or is not the same Spirit which the Quakers so lately pretended to.*

The Spirit by which the *Quakers* are inspired, neither differs from it self, nor is any other Spirit than that, which the *Quakers* have alwayes not only pretended to, but injoyed. The *Quakers* are led by the same Spirit that ever they were, and their Testimony is the same: that ever it was. And truly I do not see but the Priests also are led by the same Spirit, by which they were led twenty years ago: for they *Belyed the Quakers twenty years ago, and so they do still.* Of this black Art this Priest is Master, and as one resolved by false Reports to defame (if he could) them, whom by Fair Reasoning and Plain Arguments he is not able to withstand, he tells his Stories of the *Quakers* with as great Confidence as if he himself believed them.

One of them (says he, Vindication, pag. 328.) told me very lately, That I accused the *Quakers* falsely in saying that they neglect to crave a Blessing upon their Meat, which is now frequently practised among them: Whereupon he says, If this be their Minds now, formerly they talked at another rate: What (said they) we crave a Blessing when we go to Meat? that's stinting the

*the Spirit to a Meal, to a Breakfast, a Dinner, or a Supper.*

The *Quakers* Practice in this case now is no other than it *always* was. They *never* neglected to crave a Blessing upon their Meat, but have *always* used to wait upon the Lord, in an holy Fear and Reverence, both to crave and receive his Blessing. So that the Priest is indeed a False Accuser of the *Quakers* in saying, *They formerly talked at another Rate.* Let him name those *Quakers* (if he can) that have said, (as he reports the words) *What we crave a Blessing when we go to Meat?* And to provoke him to it, let him take notice, that the Charge of Slander is left at his Door.

Again, He blames the *Quakers* for making their Appeals to Sessions and Assizes, bringing Actions, &c. though they know there can be no proceeding in any Court but that both Witnesses and Juries must give their Evidences and Verdicts upon Oath. If then it be truly so (says he) why will they be any Occasion to bring a Disgrace and Reproach upon Christianity? Vind. p. 325.

That Christianity is disgraced and reproached by Oaths is too true, but that the Occasion thereof is brought by the *Quakers* is as false. The *Quakers* do not desire that either Witnesses or Juries should give their Evidences or Verdicts upon Oath; but that both the one and the other should speak the plain and naked Truth without an Oath, and that under the same Penalty as by Oath, to which the *Quakers* with all readiness of Mind subject themselves, if they be found guilty of giving False Evidence. It is not then the *Quakers* fault that Christianity is dishonoured by Oaths, but it is the Priest's Envy that casts this false Aspersions on them.

But



But he charges the *Quakers* not only with occasioning others to Swear, but with taking Oaths themselves too, and he says *he is able to make it out.*

He should have done it then; and I make no doubt but he would, if he had any ground for what he saith: for it cannot be supposed, that he who hath so grossly abused the *Quakers* without all ground, would have spared them an inch in any thing for which he had had a real ground.

He adds a couple of Stories which he pretends to have heard from others. The one is of two *Quakers* that took their Oaths in answer to an Exchequer Bill, and very formally too, put off their Hats, and kiss'd the Book: and this he says, was lately told him by an Attorney of great Account and Practice. His other Tale is of a *Quaker* who at a Commission, came very formally to Swear against the late Bishop of Lincoln, in a Chancery Suit. And that being asked by one of the Commissioners (from whom, he says, he had the Account) How it came to pass that he being a *Quaker* would Swear? he told him, *Thou knowest that among Hunts-men it was never thought amiss to kill a Fox or Badger by any means; such being allowed no fair play, &c. leaving it to himself to make the application.*

These are matters of fact, depending upon personal Evidences, which the Priest ought to have produced, if he had intended to have dealt honestly. Had he named the *Quakers* whom he here accuses, or those Persons from whom he pretends to have received his Information, I would have taken the pains to have sifted his Reports, and tryed the Truth of his Stories: and that I suppose he fore-saw, and feared. But seeing he hath chosen so dark a Path to walk in, to secure himself from being traced, I think it suffi-

ent at present to tell him, first, That if any who bear the Name of *Quakers* have done as he reports of them, they have therein done *very wickedly and evilly*, and deserve as great *condemnation and shame*, as he himself does for thus *belying them*, if they have not so done. But secondly, for my own part, I do not believe his Stories to be true, but that they are either *forged by himself*, or taken *upon trust* from others of his own temper, and thus cast abroad with an *evil design to defame the Quakers*, and blast the Reputation God has given them. As therefore I *fairly provoke* my Adversary to give over *Creeping*, and *stand up like a man*, and to bring forth his *Proofs* and make good his *Charges* against the *Quakers*, if he be able: So I also make this just Request to my Reader, that he will not pre-judge us for such *groundless Reports*, raised or spread abroad by our *professed and avowed Enemies*, but will suspend his Judgment *till he sees a Proof*. If I had a mind to retaliate my Adversary, I could do it very effectually, and give him a large Catalogue of *scandalous and infamous Priests*; but at present I forbear, intending to let the World see I defend a Cause that has no need of such shifts.

§. 29. I am now come to the Conclusion of each of my Adversaries Books, in which I find neither any thing relating to the Subject of the Controversie, *Tythes*, nor ought else that deserves to be taken notice of. They both take pains to justify the *ill Language*, which the first Priest gave in his *Conference*, and indeed have so far out-done it since, that that may comparatively be thought *modest*. Some few Instances of which I gave before (pag. 3.) out of the  
*Right*

*Right of Tythes*; a few more I will add here out of the same Book, that the Priest may see *his own Completion*, as well at going off as coming on, viz. *These Rebels in Religion*, pag. 15. *Such wretched pretenders as T. E. and his Crew*, pag. 153. *T. E.'s head swimming with repeated Revelations*, pag. 154. *His Seditious Follies*, pag. 181. *This unlucky way of immediate Teaching*, pag. 182. *Ignorance and Confidence can inspire a raw Quaker*, p. 187. *Doting Falshoods — As senseless as thy self*, pag. 191. *What Insolence is it for this Novice*, pag. 206. *Would have discovered his knavery in this false Assertion*, pag. 208. *Vagabond Speakers*, pag. 226.

It is not to be wondred that he should defend his Brother's *unseemly Expressions*, who knew himself so deeply *guilty* in the like kind. But whether it becomes either one of them or the other, let the Reader judge.

The Author of the *Right of Tythes* spends the greatest part of his 52 Section (which is the Conclusion of his Book) in Flouting and Jeering, Deriding and Scoffing, Dildaining and Scorning me; but in all that I see no Argument (unless it be of a *bad Cause and Mind*) therefore I let it pass. But he observes that the former Priest had said, *The Primitive Christians were quite different from the Quakers*, & that I had called it *an old overworn Objection*: Whereupon he says, *The Quakers may be ashamed to let the Objection grow old and over-worn, before they have either confessed the Truth, or made some satisfactory Reply thereto*, pag. 240.

But let him know, The Objection is over-worn with being often replied to already; *It is worn with being answered over and over*. So that the Priests may

rather be ashamed to urge an Objection that is so over-worn with answering. Besides, he may remember that his Brother Priest urged this Objection with reference to a future debate, *as Providence should give Occasion and Assistance* (Conference, page last) which I took notice of in my former Answer, pag. 363. and gave as the Reason why I would not anticipate his work: But Providence, it seems, has not yet assisted him in that attempt; and indeed, if he never begin it till Providence assists him, I never expect to see it. Not only the Objection, but himself also will ere then be old and over-worn. But I perceive by this Priest, it was expected that I should forth-with have entred upon the work, and have proved that the antient Christians had not this, that and the other Rite: for he says, pag. 241. *If he* (meaning me) *can prove that these antient Christians had no distinct Order of men, — no Sacrament, no Catechizing, &c.* and so goes on to reckon up a matter of ten No's, with an *Et Cetera*, for me to prove. But where all this while was his Learning asleep, when he put his Opponent to prove not only Negatives but *Et Cetera's* also? Was this like a Disputant? His mind, it seems, was up in the jollity, laughing at the ignorant Quaker (as may be gathered from his own words at the entrance of this Section) *if he cou'd not see the Absurdity he ran into, but expos'd himself to the laughter of others that are not more serious than himself.* Nor did he perhaps perceive the gross Contradiction he brought forth in his Mirth, when telling his Brother the occasion he took to smile, he says it was, *To observe what rare Effects the happy Conjunction of Ignorance and Folly have produced in your Adversary* (meaning me) And yet a little after, adds, *I am apt*

to hope, when they (the Quakers) shall see how plainly the Ignorance and Malice, the Hypocrisy and Mistakes of this their bold Champion (meaning me) are detected, they will begin to perceive, that their Principles are not to be defended, no not by the most politic Equivocation and Sophistry.

But are not the most politic Equivocation and Sophistry rare Effects indeed of a Conjunction of Ignorance and Folly? so rare I think that they were never yet known to proceed from such a Conjunction. What unhappy Conjunction was it then of Mirth and somewhat else that produced this rare Effect in him, to make the most politic Equivocation and Sophistry the Effects of Ignorance and Folly. But leaving him to recover himself, I will wipe off an Aspersions which the other Priest hath cast upon the Quakers; which, having no relation to the Case of Tythes, I thought fit to refer to this place, that I might not by interweaving it (as he has done) with the subject of Tythes, interrupt the Course of the preceding Discourse: and the rather, because, though he brings in his Cavil towards the beginning of his Chapter of Tythes, pag. 300. he repeats it in the Conclusion of his Book, pag. 323. The matter is this.

The Author of the Conference, amongst his many Abuses, charged the Quakers with mis-applying that Text, Jer. 5. 31. *The Priests bear Rule by their Means.* And because I took no notice of it in my former Answer, he (in his Vindication, pag. 300, 301.) begins to insult and boast, as if I had therefore passed it by, because I knew neither how to answer his Argument, nor vindicate the Reputation of my own Party; and that, not knowing how to excuse this, I had put it into the Catalogue of minute passages.

*Minute* enough it certainly is to be put into such a Catalogue. But to let him see he glories in a *false Reason*, I will give him the true Reasons why I did not think it deserved an Answer. First, because he brought it in with an *idle Story* (as himself calls it, pag. 153.) of the Invention of Guns and Powder, no way pertinent to the subject he was upon, but a very silly digression from the matter, which I have observed frequent in him, and take for an Indication of a discomposed Brain. Secondly, because though he charged the *Quakers* with mis-applying that Text, *Jer. 5. 31.* yet he neither named any *Quaker* by whom, nor any Book in which that Text was any way applied, or so much as at all mentioned: So that his Charge had neither Top nor Bottom, Head nor Tail. Who then could have thought the man so idle to expect an Answer to such an idle Charge! But now (in his *Vindication*, pag. 301.) he quotes, after an odd manner, a *Traet* (so he styles it) called, *Some of the Quakers Principles, put forth* (he says) *by Isaac Penington, and the second Quaker there* (he tells us) *has this passage.*

But I can tell him there is no such *Traet* put forth by *Isaac Penington*; although a Book there is bearing this Title, *Some Principles of the Elect People of God in scorn called Quakers* (which is a Collection of some particular passages, relating to our Principles, taken out of several Books of divers Men, and published together) But neither was this put forth by *Isaac Penington*, although his Name be to some parts of it. This I take to be the Book which the Priest refers to: And though he cites no page thereof, yet finding in the fifth page that Passage (I suppose) which he cavils at, I will set it down at large as it there stands.

stands. The Title of that Page is this, *Grounds and Reasons why we deny the World's Teachers*; And the third Reason is thus given, *viz.* "They are such  
 "Priests as bear rule by their means, which was a  
 "horrible and filthy thing committed in the Land,  
 "which the Lord sent *Jeremiah* to cry out against;  
 "while we had Eye and did not see, we held up  
 "such Priests, but the Lord hath opened our Eyes,  
 "and we see them now in the same Estate that they  
 "were in, which *Jeremiah* cryed out against, who  
 "did not bear rule by his means; and therefore we  
 "deny them, *Jer. 5. 31.* This is that Paragraph to  
 a Syllable; in which there is *no Foundation* for the  
 Priest's *Cavil*: for the *Quaker* doth not say (as  
 the Priest suggests) that those Priests, mentioned by  
*Jeremiah*, did bear Rule by their Estates; but that  
*these* Priests, whom we deny, are such as bear Rule  
 by their Means or Estates. Those Priests, in the  
 time of the Prophet *Jeremiah*, did bear Rule by  
 means of the false Prophets: These Priests now adays  
 do bear Rule by means or help of those Estates which  
 they get from the People. That was an horrible  
 and filthy thing then: This is an horrible and filthy  
 thing now. For the horribleness and filthiness of the  
 thing must not be restrained to their bearing Rule by  
 those particular means only, and no other: for if  
 they had born Rule by any other *false* and *indirect*  
 means, it would have been an horrible and filthy  
 thing, as well as it was in their bearing rule by means  
 of the false Prophets. For the *only* means by which  
 the Priests of God ought to bear Rule is the Spirit  
 and Power of God, the vertue and influence of the  
 divine Truth; and those Priests that take upon them  
 to bear Rule by *any other* means than this, commit an  
 horrible

horrible and filthy thing. Thus did those Priests in *Jeremiah's* time; They bore Rule, *not* by means of the divine Spirit and Power, *not* by means of the Heavenly vertue and influence of Truth, but by *other* means, *viz.* by means of the false Prophets, and therefore the true Prophet cryed out against them. And thus do Priests now adayes; They bear Rule, *not* by means of the Spirit and Power of God; *not* by means of the divine vertue and influence of Truth, but by *other* means, *viz.* by means of those *Estates* which they get from the People, and therefore do we, in the Name of the Lord, deny them. Now it is manifest, that the Author of that Book, out of which this passage is taken, did not say that those Priests of *old* and these of *late* did both bear Rule by *one and the same* means; but the scope and drift of his words there is to shew, that they did both bear Rule by *false and unlawful* means: for he says (in the place fore-quoted) "While we had Eyes and did not see, we held up such Priests, but the Lord hath opened our Eyes, and we see them now in the same Estate that they were in, which *Jeremiah* cryed out against, who did not bear Rule by his means. So that *herein* it is that he shews they agree; in this it is that he draws the Comparison between them, *viz.* in that they did not bear Rule by God's means. In this they were both in the same Estate, namely, in that they did both bear Rule by wrong means, although they did not both bear Rule by *one and the same* wrong means. The *Identity* or *Sameness* is not refer'd to the particular means by which they did and do bear Rule, but to the Estate which they were and are in; who did and do bear Rule by *indirect* means. Therefore, observe, He doth



doth not say, We see them now bear Rule by the *same means* that they bore Rule by which *Jeremiah* cryed out against: but he says, "We see them now in the *same Estate* that they were in which *Jeremiah* cryed against, who did not bear Rule by *his* (viz. "God's) means; which was an *estate of Apostacy* and *Degeneration*, an *estate of Alienation* from God, and of *Rebellion* against him, *usurping* to themselves an *Authority*, and bearing *Rule* over the People, but not by *God's means*, not by those means which God had appointed, viz. by the divine Vertue and heavenly Power of his holy Spirit, but having recourse to *other means* to get up, and to keep up a *Dominati-on* and Rule. Now although the means, by which those Priests then did, and these now do bear Rule, are not *Specifically* the very *same*; yet are they *one* and the *same* in Nature, that is, they are both *wrong means*, both *unlawful means*, both such means as God neither appointed nor allowed, which is the ground of their being disclaimed, and declaimed against both by the Prophet of Old, and by us now. So that they are the *same*, in that respect, in and for which they were and are disowned: and in *that* part it is that the Comparison lies; with respect to *that* part the Parallel is drawn. Nor doth the *Allusion* to the Prophet's words strictly tye the *Alluder* to an *exact* Comparison in every point and circumstance; but it is *sufficient*, that the Comparison holds in *that* part, upon which the Argument is grounded. Now the *Quaker's* Argument here against the Priests is grounded on their bearing Rule by *false* and *indirect* means, by such means as are not *God's means*: and these Priests being compared (in *this* respect) with those Priests in *Jeremiah's* time, the Comparison is found to be

*true and good*; for those Priests then did bear Rule by means *alike unlawful*. And the Prophet's crying out against *those Priests then* for committing this horrible and filthy thing, doth justify the *Quakers* in crying out against *these Priests now*, for committing a thing of the *like Nature*. By this time I doubt not but I have satisfied the Reader, that the *Quakers* do neither mis-interpret, nor mis-apply that Text of the Prophet, *Ier. 5. 31.* but that the Priest has grossly abused the *Quakers*, and manifested an *envious and foul mind*; in charging them hereupon with *sottish Ignorance*, and calling them *Cheats and Impostors*. And seeing the Priest says in his *Vindication*, pag. 333. *Had T. E. cleared his Brethren from the Imposture, he had effectually convicted me of virulency*; I hope the Reader will here find my Brethren so effectually cleared from the Priest's false Charge of *impsture*, that he will see the Priest effectually convicted of *virulency*, even according to his own confession.

But leaving that to the Reader's judgment, let me now take the liberty to Expostulate a little with the Priest, and ask him why he did not Answer those Grounds and Reasons, which (in the Book before-quoted, out of which he *per Rr* this passage to cavil at) the *Quaker* gave why we deny the World's Teachers? He charges me with *leaving my Argument to catch at, or play upon a word or phrase*; *Vindicat.* pag. 311. But has not he charged his own guilt upon me? Has he not here *caught at and played upon* a word or phrase, and let the Arguments pass *untouched*? Again, his Brother Priest says, in another Case (though without Cause, as I have already shewed) *The Quakers may be ashamed to let the Objection grow old and over-worn, before they have either confessed the*  
*Truth,*

*Truth, or made some satisfactory Reply therunto, Right of Tythes, pag. 240. But how long have these Objections lain against the Priests! (it is little less than twenty years since they were first printed) Might not they well be ashamed (if they were not past shame) who, in all this time, have neither confessed the Truth, nor made any Satisfactory Reply to the Objections? This Priest could find in his heart to look among the Grounds and Reasons there given, to see if he could find any thing to carp at; but let who so will answer them, for him. He had not it seems Ingenuity enough to confess the Truth; nor Courage enough to undertake a Reply to the Reasons. Nay, he did not so much as attempt to answer that one Reason, out of which he took his Cavil, viz. That they are such Priests as bear Rule by their Means. That they are indeed such, is too notorious to be denied: and according as their Means are greater or less, so do they bear more or less Rule over the people. What Parish is it that knows not this *bad Experience*? Yet hath he neither confessed the Truth of this, nor made any (much less a satisfactory) Reply thereunto. Besides, in that very page, out of which he caught that word he hath so played upon, the Priests are charged to be such Shepherds that seek for their Gain from their Quarters, and can never have enough, which the Lord sent Isaiah to cry out against, &c. Isa. 56. 11. They are charged to be such Shepherds that seek after the Fleece, and clothe with the Wool, and feed on the Fat, which the Lord sent Ezekiel to cry out against, &c. Ezek. 34. They are charged to be such Prophets and Priests that Divine for Money and Preach for Hire, which the Lord sent Micah to cry against, and whilst we put*

into their Mouthes, they preached Peace to us; but now we do not put into their Mouthes, they prepare War against us, Mic. 3. 11. May not these Priests be ashamed to let these Objections (and many more in the same Book) lie near Twenty Years against them, and neither confess the Truth, nor make any satisfactory Reply therunto? Had it not been more for this Priest's Credit, to have endeavour'd, at least, to remove these Objections, by a sober Answer to the Grounds and Reasons in the fore-mentioned Book given, than to catch at a word, as he has done, and only play upon a Phrase, to exercise upon it his abusive Wit and Sophistry, as he most falsely charges me to have done? But let this suffice to manifest the Injustice of these Priests, in charging the Quakers and me with those very things, which they themselves are so deeply guilty of.

§. 30. Now, for a Conclusion of this Treatise, I recommend to the Reader's diligent Observation, the following Particulars, as a brief *Recapitulation* of the whole.

1. That Tythes (or an exact tenth part) were never due by the Law of Nature; by the eternal, moral Law; That there is no *Eternal Reason* for that part, nor *Internal Rectitude* in it.

2. That Abraham's giving the Tythes of the Spoils to Melchizedec, and Jacob's Vowing to give the tenth part of his Increase to God, being both of them spontaneous and free Acts, are no obliging Precedents to any to give Tythes now.

3. That Tythes are not now due by virtue of that *Mosaick Law*, by which they once were due, that  
Law

3. Law being peculiar to the Jewish Polity, and taken away by Christ at the dissolution of that Polity.

4. That Tythes were never commanded by Christ Jesus to be paid under the Gospel, nor ever demanded by any of the Apostles, or other Ministers, in their time; That there is no Direction, no Exhortation, in any of the Apostolick Epistles, to the Churches then gathered, for the payment of Tythes either then, or in after times; That there is no mention at all of Tythes (they are not so much as named) in any of the New-Testament Writings, with respect to Gospel-Maintenance, although the Maintenance of Gospel-Ministers be therein treated of. In a word, That Tythes were not either demanded or paid in the first and purest Ages of the Christian-Church.

5. That those Donations of Tythes which are urged by the Priests from Ethelwolf and others, were made by Papists (not in their Civil, but Religious Capacity) and were the Effects of the Corruption of Religion.

6. That Tythes being claimed as due out of the Profits only, those Donors could extend their Donations no further than to the Tythes of those Profits that did belong to themselves, and of which they were the right Owners. But the present Profits not belonging to them, but to the present Occupants (who are as really the right Owners of these Profits that arise now, as they then were of those Profits that arose then) and the present Occupants, who are the right Owners of the present Profits, not having made any Donation of Tythes, it follows, that Tythes are not now due by virtue of any Donation from the right Owners.

7. That the Laws, which have been made for the payment of Tythes, not making nor intending to

make the Priests a Right to Tythes, but supposing they had a Right to Tythes before, if that Supposition prove to be false (as it plainly and evidently doth) and it now appears that in very deed the Priests had no right to Tythes before, then have the Priests no Right to Tythes now by virtue of those Laws. For those Laws not intending to make the Priests a new Right, but (by mistake) supposing they had an old one; that old one being tryed and proved false, they have now neither old nor new. Thus it appears that the Priests have no Right to Tythes by the Law of God, no Right to Tythes by the gift of the right Owners, no Right to Tythes by the Laws of the Land.

8. That Tythes, as taken in this Nation, are a very great Oppression, an unreasonable and unequal Imposition. Unreasonable, in that, under pretence of taking the tenth part of the Profits, the Priests take the tenth part where there is no Profit, but loss; in that, under colour of taking the tenth part of the Increase, they take the tenth part where there is no Increase, but Decrease; and the same Seed is Tythed twice. Unequal, in respect both of the Payers and of the Receivers. In respect of the Payers, in that the burden lies chiefly on the poor Farmers and Husbandmen, and men of greatest Estates pay least: So that he that has many Thousands a Year scarce pays so much Tythes, as he that Reaps a Farm of fifty Pounds a year. In respect of the Receivers, in that one Priest hath as much as ten others. For some of the Priests engross to themselves the Tythes of three or four Parishes, amounting to four or five Hundred Pounds a year (and some to more) whenas others are glad of a small Vicarage of thirty or forty Pounds a year; and some are faine to play the Curats for twenty

ty Pounds a year, if they can get it. And yet these last are *as much* Priests, *as much* Ministers, take *as much* Pains, (to as little purpose) are *as good* Men, and perhaps *as well* Learned, as many of the others; only they are not able to make so good Friends to the Bishop or the Patron.

9. That Tythes being claimed by the Priests as wages for work, it is the highest Injustice in the Priests to take Tythes from the Quakers, who neither set the Priests on work, nor like their work, nor receive their work.

10. And lastly, That Tythes are utterly inconsistent with the Gospel-state, and with the Christian-Religion. For Tythes being a part of the Ceremonial Law, and peculiarly belonging to the Jewish Polity, which Christ came to end and take away; the continuing, or restoring of Tythes, is equally a denial that Christ is come in the Flesh, as the continuing or restoring of any other part of the Ceremonial Law (as of Circumcision, bicody Sacrifices, &c.) would be.

These things I request every sober Reader to weigh well, and consider seriously of; that he may no longer consent to or act in a thing so greatly dishonourable to our Lord Jesus Christ, and to the true Christian-Religion; but in patient suffering, contentedly sit down amongst them, who conscientiously refusing to pay Tythes, do peaceably and quietly, by a passive Obedience, submit to what Authority requires, waiting in stillness and patient Hope, till God shall be pleased to open further the Eyes of Princes, and incline their Hearts to break this painful Yoke, and ease the People of this heavy burden, under which the Nation groans.

# ERRATA.

**O**F the Faults of the Press, the most considerable are here corrected. Others of less moment (as Mis-pointings, Mis-placing of Letters, putting [e] for [a] and other Literal Mistakes) the ingenuous Reader is desired to excuse.

Page 1. line 22. for *men* read *man*. P. 7. l. 32. r *having* P. 14. l. 4. r. *became*. Pag. 15. l. 27. f *have* r. *bro*. Pag. 16. l. 1. r. *Psalm*. 30. 10. P. 20. l. 11. after *before*, make a full point. P. 22. l. 27. after *bold*, make a full point. P. 23. l. 2. f. *bing* r. *binge*. P. 25. l. 23. f. *gleaned* r. *glanced*. l. 24. f. *presented* r. *profecuted*. P. 29. l. 33. f. 19, 20, 21. r. 29, 30, 31. P. 33. l. 13. r. *Gen. 14* P. 36. l. 18. f. *This*, r. *This*. l. 32. r. *Gen. 14*. P. 45. l. 17 r. *Jehoram*. P. 49. l. 22. f. *cruslily*, r. *craftily*. P. 51. l. 29 r. *Rites*. p. 52. l. 27. r *other*. P. 57. l. 26. r *precarious*. p. 62 and p. 63. are set twice. p. 62. l. 8, & 9. r *proffit*. l. 11. after *together*, r *this* p. 63 l. 9. after *of*, r *Abraham and*. p. 63 again, l. 1. f *concerning*, r *of comparing*. l. 10. dele *and dispensation*. l. 11. f *there*, r *these* l. 32. r *Father*. p. 64. l. 16. r *is the Lord's*. l. 28. f *state* r *sue*. p. 65. l. 27. r *learn*. p. 66 l. 19, & 20 r *Baza turns*. p. 67 l. 5. r *implying*. p. 68. l. 27 r *Mat. 10*. p. 72. line 12, after *undine*, r *being the weightier things of the Law but should ye have done these things, and also not have left the other undine*. p. 73. l. 10. after *all*, r *the Ceremonies of*. l. 29. f. 146 r. 446. p. 74. l. 10. r *page 34* p. 83. l. 9. r *meat*. p. 85. l. 4. f *Title*, r *Tytke*. p. 92. l. 1. f *pay* r. *te*. l. 23. after *Ceremonies*, r *by the Death of Christ*. p. 93 l. 9. after *that*, r *was*. p. 94. l. 1. after *to*, r *God and*. p. 95. l. 13. r *va. ate*. p. 96. l. 11. f *therein*, r *then*. p. 98. l. 18. after *that*, make a full point. p. 104. l. 17. r *call me* p. 106. l. 31. dele *not*. l. 32. after *hundred*, r *not*. p. 112. l. 31. f. *are*, r *were*. p. 119. l. 12. f. 14. r. 4. p. 134 l. 18. r *raised*. from p. 150 to p. 158. the paginary figures are mistaken. p. 153. l. 26. r *many*. p. 160. l. 12. r *mandacuo*. p. 161. l. 7. r *venudshant*. p. 162 l. 11. r *Cypriani*. p. 164. l. 30. r *Tessere/decatiss*. from p. 164 to p. 167. the paginary figures are mistaken. p. 165. l. 11. & l. 6. r *curse*. p. 167. l. 32. r *funiculus*. p. 175 l. 2 after *sin*, r *in praying to Saints*. p. 177 l. 22 after *other*, r *fixed*. p. 178 l. 16 f. 57. r. 157. p. 187 l. 15 after *end*, r *of*. l. 16 dele *of*. p. 189 l. 14 r *universal*. p. 199 l. 10 after *or*, r *l*. l. 29 r *Religious*.



r Religious. p 103 l 5 r Lothar. p 104 l 30 r propofuimus. l 32  
 r adjurante. l 33 r custodire deo uerunt. p 107. l 31 r Patria. p.  
 118 l 13 r vicarius. p 116 l 3 r Idololatria l 5 r Aings. p 119 l 30  
 f leaff, r feruans. p 121 l 1 f as examples, r ab exemplo. p 125  
 l 16 r page 120. l 19 f thefe, r theire. l 30 r mea. p 144 l 11 read  
 Durandus. p 146 l 6 after Bede, read Ecclef. Hift. lib. 4. cap. 22.  
 l 10 r Imma. l 10 r Tunna. p 150 l 31 after maintenance, read  
 thefe. p 151 l 19 fown, r only. p 156 l 17 r hallowed. p 161 l 1  
 r cotin. p 163 l 12 r fubfequent Titles. p 168 line laft, read  
 Chriftian Church. p 170 l 7 f uer. r Rev. l 13 r primus. p 171 l 1  
 r ablegans. p 174 l 3 r indefinenti. p 176 l 2 r temporalibus.  
 l 28 dele and. p 177 l 12 r auctoritativum. p 178 l 3 r page 93  
 p 182 l 4 r annuit. l 18 r Monafterium. p 185 l 6 r Imperijs.  
 p 187 l 4 f ethically to be increafed, r ethnically to be incenfed.  
 l 25 f have fhewed, r fhall fhew. p 197 l 6 after feeking, r thereby.  
 p 198 l 8 r nuzled. l 9 after holy, r Church. p 300 l 13 f are r  
 were. p 310 l 28 after Chrift, r by the Anointing. p 312 l 8.  
 after Grace, r and. l 11 read 1 Pet. 3. 18. p 313 l 16 after and,  
 r did p 317 l 2 f fuch, r other. p 325 l 24 f fully, r folly. p 340  
 l 27 after equal, r temporal. p 341 l 2 f claiming, r claims. l 19  
 f next, r ref. p 342 l 31 read Mat. 10, 10. p 353 l 9 f clearer,  
 r clever. l 34 read Rights of Tythes. p 365 l 15 r Sect. 14. p 367  
 l 16 r Sect. 14 p 383 l 23 dele a. p 403 l 4 fat, r of. p 414  
 l 2 f for, r from. p 417 l 8 after of, read Tythe 10. p 468 l 14  
 for fays, read faw p 470 l 16 read place. p 477 l 18 for Then,  
 read Them. p 479 for whereon, read wherein. line 8 f conclude,  
 read collude.

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THE END.

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DIA POEMAT A:

POETICK FEET

STANDING UPON

HOLY GROUND:

OR,

Verses on certain TEXTS of  
SCRIPTURE.

With EPIGRAMS, &c.

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By E. E.

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*Non fuit hoc Artis, sed Pietatis opus.*

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Printed in the Year, 1655.

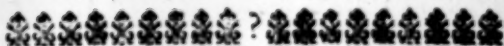
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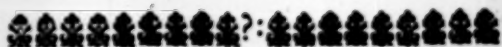
TO THE TRULY NOBLE  
Sir *William Courtney*, Baronet,  
and his most *V*ertuous  
L A D Y.

Honours *GEMINI*,

**T** *Would be an Injury to*  
*your unfained Worth,*  
*to be praised by a Poet:*  
*I shall therefore wave the Common*  
*Method of Dedicatory Epistles,*  
*and passe by your Commendation,*  
*which (proving a Pardon) comes*  
*most decently from your selves,*  
*whose Illustrious Merit (like the*  
*Sun) can't be shewn, but by its own*  
*A 3 light.*

light. Whatever Actions are purely yours, essentially imply their own Encomiums. To both of you my Muse humbly Dedicates her Iwo-  
topt Parnassus. The Lustre of your known Vertues, by its powerful Influence upon my Thought, Attracts these Vapours of my Brain, as so many. Exhalations: Excuse then my boldness in presenting you this small Offering: I do not bring it; your Desert draws it. If my Verses feet any where seem to stumble, may the Reader conceit, it Falls prostrate to you, to whom (as the chief Commanders of my Best Respects) I am

Wholly Devoted.



To my *FRIEND*, Mr. E.E.  
on his *Divine Poems*.

**R**Are must the Chymick Art of thy Muse  
(be,  
To distill Humour into Poetic.

The clear streams of thy *Hypocrene* o're-flow

(grow.  
Those wholesome Plants that in blest *Eden*

Thy zealous Muse does Lustful Heats desie,

Warm'd by the *Sun beams* of Divinity.

To speak thy praise at large, Ile silent be,

For praise in thought befits thy Modestie.

*W. Williams, Esq.*



On the sacred Poems of my  
Ingenious Friend,  
Mr. *E. E.*

**L** *Et those who earthly Subjects dote upon,  
Go scoure their dirty Brains in Helicon.  
Our Poet's Head's his Fountain, Wit the Streams,  
Pour'd through the Conduits of his holy Teams,  
So, gliding through the Channel of each line,  
Cleanseth the ground which was before divine.  
'Tis in this Holy Place the Nine do meet, (feet.  
And wash the ground that it may wash their  
Fancy and Phrase contend, each sublimate :  
Wit, and Divinity con corporate.*

*Ile say no more; 'tis labour spent amiss,  
To praise the Book, when I have said 'tis his.*

*R. S. Esq.*

*In*





*In Amici mei E. E. Dia Poemata.*

Frontem apage phœniceam.

Ne erubescas ingens Libelle Stylo digne *Adamantino*,

Ne *faminiam* induas verecundiam cui ingenium *Mafialum*.

Nec inter Centrones Lateas Monasticos.

Et sine typis apoc yphos

In Lucem prodeas Iure Canonico:

Dentes ne vereare Satyricos

Tam *Sacrâ* paginâ haud fient *Schismata*

Nec *blasphemus* erit Criticus.

Non Leves Soradis Schedulæ

(Quibus nil, p. æt. *Licentiam*, Poeticum)

In tuos (Lector) *involans* amplexus.

Nec è fluctuantis Cerebri *spumâ* amplexurus es,

Emergentes veneres,

Sed *pie* *mastrâ* diam si boleam.

Bacchans *Atro* in pectore carens, Rapsodus

Evomit Poemata.

Hic Musarum opsonator apis instar mive *Alchymistæ*,

E Bibliorum *foliâ* collegit *millâ* poetica,

Nec, *'Laurea* nempe cinctus fuit *astro* percitus,

Suo haud navigat *Anticyras* Helicone.

Minervæ si ioli,

Latinum hunc Viremini *Præmendum*,

(Cuj) is *ferula* quælibet subducatur manus)

Qui divino raptu ex itus detulit ingenis igniculus,

Ita ut ipse deficere vi tentus *Phœbus*,

N. s. si se licet vatis plusquam Delphici auditis,

Sileseum Apollinis Oculâ.

*'Laurea* æt.

*stis inimica.*

Causa è

Sor.

Inviſſime Juvenis,  
*Palmas* tibi proferi *Terra Sancta*,  
*Quarum dactylis ſaltans* Poetici Pedes,  
In quibus tantæ probantur vires  
    Ut jam — — ex pede *Herculem*.  
*Parnæo* vix credam ſomniſſe ſed *Libano*,  
    Te *Cedro digna locum*,  
    Quid reſtat?  
*Plafma* deſit Licet Poeticum,  
Habeſ tamen, Lector, *Pegæi* alarum in *Cerbericas*,  
    Inque cœlicas modulatrices  
    *Hæmonum caſſe* nunc edentes!  
    *Pegæidum Metamorphoſin*.

T. P.

---

To



To his honest Cousin, *E. E.*  
on his *Dia Poemata*; or, his  
setting Feet on Holy ground.

*Good Journey* (Ned) at this first step thou'rt  
(gone

*Beyond the longest line my Muse e're spun.  
But were I loose from Nature's tie, I then  
Would roave out in thy praise like other men.  
Ran but our Blood thin, as my Ink does now,  
How clear, how quick Encomiums should flow?  
Yet since thy divine Muse has testify'd,  
We're onely Cozens on the Fathers side:  
Ile dare to praise thy Muse, although not thee,  
And Hum the Base to thy sweet Poetrie,  
Laud modestly thy Wit, though not thy Brains,  
Though we're ally'd in Blood, yet not in Veins.*

*'Tis true (our Modern Counsels voted it)  
Good Verse is Scandall, nothing's Sin but Wit:  
Yet could thy seeming Muse long since despise  
The Humble Epithets of Good and Wise,*

*Let*

Let moulded Fancies, & worm eaten Brains,  
(Pains,  
Whose crawling Genii breed nought else but  
Beg the salt Froth of an Adulterate Phrase  
To season them, and pickle up their Praise.  
Let addle Wits, Muses with stinking breath,  
Tawn after Perfumes, and kiss sweet in death.  
(tough Ditty,  
Let Chap-false Hags, gnawing o're some  
Like Homer's Spittle, spue, and so seem witty.  
(spire,  
Whom Phœbus Sun-burns, when he should in-  
Cold crackling Cinders of Poetick Fire; (pers,  
Faint dwindling lights, snuffs of old Virgin-ta-  
Useless to th' Muses but for blotting-papers:  
Dry saplesse Poets, whose wan Poems are  
Just as their Subjects, owely painted faire.  
Let such cramped Phant'sies hop on crutches, 'las  
They'l 'scape no Criticks Nose without a passe.  
Take off the Pattens of your Approbation,  
Their feet are all hemir'd, and out of fashion.  
'Tis thy diviner Muse with heav'n spun Lyes,  
Commands a Reverence, and begs not Praise.  
One whose high birth boasts nobler parentage,  
(Age.  
Than the poor grov'ling Songsters of our  
Whose

Whose squeaking Ela's never dare outstretch  
(wretch :  
The short breath'd quavers of some green-sick  
Who scree a sniv'ling Read up, t'ill it speaks  
(cheeks.

O're those black Croichers, on their Mistressse  
Thy sanctifi'd Mineiva, that sweet Sbee,  
Jove's brain sublim'd to holy Poetry,  
Puts on her Sunday's dresse, and humbly comes  
Without black Patches of Encomiums.  
Prophaner Beauties stand her toils, the Arts  
Are but mute Heraulds of her nobler parts.  
No wanton Currents of lascivious Blood good.  
Plaies through her veins, but sober, chaste, and  
Whose azure colour speaks thus much (though all  
Should contradict, they'r pure celestial.)  
Thy stedfast feet not damn'd to giddy wheelings,  
Lost in Meanders of their own wilde reelings,  
Have got sure footing on the Holy land,  
Where they two Pillars of Gods glory stand.  
Thy Zealous Muse too keeps the precept sound.  
Puts off her shoos because 'tis holy ground.  
Her Helicon's no gold, nor silver stream,  
But milk and honey flowing from thy Theam :  
How'l Cleavelands Maccabees brook this abuse?  
An holy Grace prephan'd into a Muse?

To see Apollo thus Evangelize ?  
And in Bethelda Helicon Baptise ?  
Now thy Angelick Muse has mov'd the waters,  
Thou'st shown the way to our poor leprous crea-  
Our cripled Girls may tumble in, and so (sures;  
Return all sound, if not to run, to goe.  
How'l our Pot-Poets belch up wit who can  
Pisse wine out water, and so play the man )  
To see new Miracles? That power's Divine  
Which turn'd thy Helicon to sacred Wine.

Well Ned, march on, untill thy nimble feet  
Out-run thy Name, and sound a sad Retreas  
To those fool hasty, hot spur-wits, who can  
Think for an Heav'n, we're dream of Canaan.

Farewell.

'Tis for such black Egyptian wits as we,  
Safe taking leave on this side the Red sea :

(found

In Hippocrene, which once sprang earth, and  
For thee a Boat, our leaden wits lie drown'd.  
Our slow Encomiasticks buz behind, (wind.  
And spend their breath, all for a prosperous  
But since thou'rt safe in Canaan, thy praise  
Is, thou'st worn out a wilderness of Bayes :  
And wrought this happy Metamorphosis,  
The Muses Garden now is Paradise.

There

There grows thy tree of life, and there let grow  
That living Laurell shall surround thy Brow.  
Onely, since thou hast won the Mount, O stoop  
And lend a hand to help us Infants up.  
Then shall we praise thee right, then onely we  
Shall on thy shoulders see as far as thee.

Clem. Elis Art. Bac. C.R.T.

---

To

\*\*\*\*\*  
*To my Friend, the* **AUTHOR.**

**A**mongst your other Friends (Dear Sir)  
(that bring

Unto your Sacred Muse their Offering,

Accept a Verse from him, who how to pay

Due praise in Verse, did ne're till now essay:

'Tis you make me a Poet, and I'm bound,

T'offer my First-fruits to your Holy ground.

(thereon  
For why? who reads your Book may dare

Swear he hath washt his lips in Helicon.

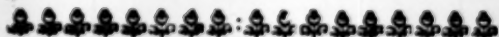
An't may be prov'd, the argument runs thus,

Where Feet Poetick are, there's *Pegasus*.

*R. Inglet à Col. Exon. A.B.*

**To**





*To his Honour'd Friend M.E.E.  
on his Incomparable Poems.*

**N**OW Helicon runs Holy-water, and  
*Parnassus* is Mount *Sion*, on each hand  
Muses with graces are enamell'd, see  
Wit and Devotion wedded (Friend) by Thee.  
Thy Blossoms are Ripe Fruits, which do invite  
Our Eyes both unto Profit and Delight.  
The Mint's thy own : sure then there can't appear  
Adulterate Coyn, which doth thy Image bear.  
Profit hence *Momus*, yet Carp at this Deed,  
Your Envious *Teeth* bite that on which you Feed.  
Allegiance sayes these Verses (Sir) are due :  
Our Muses dutifully wait on you.  
Your Muse i'th' Throne as Queen of Wit we see :  
Let ours, Attendants, Maids of Honour be.

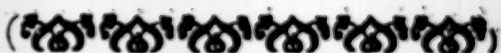
*T. Tomkins, A.B. & Coll. Bal.*



To Mr. E. E. on his  
*D I A P O E M A T A.*

*They're Heathen Poets, whom Phoebus does inspire,  
But thou'rt Divine, and tun'st a Sacred Lyre.  
David's Majestick Musick, which can Quell  
Base Envious Spirits, and make our Minds to Swell  
With Holy Raptures. Thy sweet Poetry  
Keeps even Time to the Soule's Harmony.  
Jordan's thy Helicon, thy Muse goes on  
From Mount Parnassus unto Lebanon;  
Thou Double Honour is most due to thee,  
As Poet Laureat in Divinity.  
Some do affect (for Rattles still please Boyes)  
Quibbles, and Puns that make a Glingling Noise:  
Others do Aim at Wit, but misse the White,  
And rather Laughter move, than cause Delight,  
No such thing here: Thou scorn'st this Vanity,  
Thy Quick Wit's Ballast with Solidity.  
No more: 'tis Praise enough, The Book's thine own,  
It self best speaks thy Commendation.*

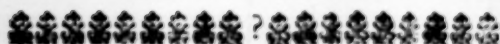
Will: Reade. Art. Bac.



*To Mr. E. E. on his Book, &c.*

YOur Muse hath well Inspir'd you, since that she  
Hath made you, Sir, Clove-Tong'd in Poetrie;  
For your Poetick Heat makes from your Quill  
Water of Life, and *Helicon* Distill:  
Your Muse was sure some Mer-maid, that could Tie  
Two things so different in one Phantasie.  
Your *Pia Mater* here her Twin doth bring  
To th' Reader as her First-Fruit-Offering:  
Hee'll like it, in your Cloven Quil Hee'll see  
*Parnassus*, shown in an *Epitome*.

G.H.



## TO THE AUTHOR.

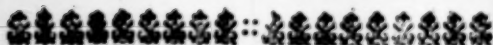
*Thine Alpha-Bet d.d Non-plus Momus Rage,  
He's quite struck dumb by this profounder page.  
Thy Fancy is Divine indeed : by Wit  
Each Leaf is Seal'd and Sign'd by Holy Writ.  
For Helicon thou Bath'st in Sions Spring ;  
And not of Gods, but th' only God dost Sing.  
Loose are some Poems, though their Feet be ty'd :  
Thine's Cannon-proof, and more severely Try'd.  
My Muse but Homely Threads of praise can Spin,  
Yet wither'd Buds shew there's Wine within.*

Robert Carrell.

To the Laurell-worthy Mr. E. E. on his  
Excellent Poems.

**I**ngenious Friend, I doe presume to blow  
A Trumpet here, before thy rarer Show;  
But be a Gentleman Usher who can chuse,  
To Wait on such a beauteous Lady Muse?  
Since Love which to the Muses i doe beare  
And Thee, makes me a *Prologue* now appeare;  
Though Wit as precious every Scene doth hold,  
As *Shakespeare's* Lease, or *Johnson's* Massy Gold,  
Though thou with swelling Canvas sail beyond  
*Hercules* Pillars, *Fletcher* and *Beaumont*,  
And though Thou art (what ever Fooles repute)  
A Poet in all Numbers Absolute;  
Yet will I not wrong Thee so much (my Friend)  
As to bespeake the Reader to Commend,  
Thy Ware is not of that same baser Sort  
That sells not, 'lesse a good Word's spoken for't:  
Let not thy Sack, but Foggy Ale goe pray  
To Customers to come and help't away;  
'Tis only for the Poore in Poetry  
Basely to beg the Readers Charity;  
Let Subtle have a Captaine Face who tells  
That he can work (Lord knowes what) miracles;  
Thy Muses Beauty needeth not to Catch  
After a Spokesman, to make up the Match:  
Therefore *Ben's* *Apophthegme* I'll only say,  
In troth 'tis good, and if you lik't you May.

*John Tomkins.*

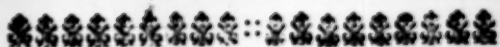


## To the AUTHOR.

(Page  
**D**ear Friend, I've view'd thy Book, wherein each  
Shews me thy Fancy, antedates thy Age.

Thy Epigrams have such Poetick Heat,  
As makes their Feet drop Wit instead of Sweat.  
So that the Muses say they'll have no Son  
But Thee, th' apparent Heire to Helicon :  
And if they chance t'adopt a Ganymede,  
Their Drink shall be thy Brains, their Cup thy Head.

Jo: Ford.

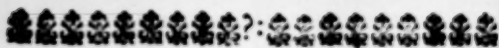


*To his most Deserving Friend,*  
*Mr. E. E. on his*  
D I A P O E M A T A.

I'M bash'd to read thy Verse, as I begin  
To Scan thy Worth, my Muse comes  
(Trembling in :  
When I turn over this foul leaf, I'd ne're  
Look back again, but that Thy Name is here,  
Thou art no Pedling-Poet, what's here Writ.  
Is at whole Sale, Thy Book's a Shop of Wits  
Th' Poets Nurshell, a Volume in each Page,  
W'admire thy Youth in thy ripe Muses Age.  
I cease to praise thy Book, what e're we see,  
In that of Werth, I'm sure there's more in  
(Thee.  
Thou art a Poet, and Divine, Who's thus  
Doth ride to Heav'n on Winged *Pegasus*.

*John Parker.*

In



In *Dia Poemata*;  
Or,  
Poetick Feet standing upon Holy Ground.  
*Ad Encomiastas Authoris.*

You might have sav'd your Labour, th' Author  
(sure  
Doubts not to stand on his own Legs secure.  
Let those on Crutches go, whose Muses All  
Bring forth but Cripples for an Hospitall,  
Whose Fame by others must supported be;  
Their Commendation's but a Charity.  
He's Self sufficient, and as the Sun, (run;  
Whose scatter'd Beams through every Quarter  
Maintaines it self in its own Lustre, by  
That Font which doth within its Bosom Lie)  
Scorns all Recruits from others, th' lesser Stars  
Are but this Greater Planets Pensioners.  
What Helicon, each Pen distilleth, can  
Adde little to this boundlesse Ocean.  
Here fix Poetick Rable, whilst his Grace  
The Muses High-Priest enters th' Holy Place.

G. Towerion, Art. Bacc. & Col. Reg.





Κίσμη & ἄνοσμη.

*All is Vanity and vexation of Spirit.*

**A**ND is the world like its Black Monarch made,  
That being graspt we find it nought but *shade?*  
*Hell fiends* need walk no more; the World's their  
Converted to an *Apparition*. (own,  
'Tis nothing else but Empty shape; and thus  
It seems to be our *Malin Genius*.  
'Tis o'ch' Old *Serpents* nature, being *Warms*  
With Love, its *venome* is impower'd to Harme.  
Its *Kisses* still are *Treacherous*: and so  
It often *Huggs*, not to *Embrace*, but *Throw*.

Sith then, when e'r we're happy here below,  
Griefe but gives back, to fetch the harder blow:  
Since Nothing tipt with *Essence* is th'World's All,  
And the Earths *Globe*, but *Fortunes Tennis Ball*:  
Fly up my Minde; thy *Pearches* are *Heav'n's Pole*,  
Earth's *Gotham Hedge* confines not *Winged Sotles*.

*Surely men of low degree are vanity, and men of high degree are a lie : to be laid in the balance they are altogether lighter then vanity, Pl. 62 9.*

**H**OW *light* is Man ! by ev'ry wind  
 Of fortune here, or there Inclind !  
 Her blasts dispell his chiefeft Trust :  
 And tofs him to and fro, like *Dust*.  
 He's oft Puff up by th' Peoples Breath,  
 And, *bubble-like*, so vanisheth ;  
 Oft whirled on the wings of Fame,  
 And swallow'd up by a Great Name.  
 Inferiours scorn'd are : Great men curst ;  
 Or swoll'n with Pride untill they Burst.  
 Praise, Honor, Riches, Earthly Glory,  
 Like man, are *Pilgrims*, Transitory :  
 Till th' *Night* of Ignorance decline,  
 These *Glow worms* seem to him to shine.  
 So *light's* his Head ! that Sov'raigne Part,  
 He'th nothing *Heavy*, but his Heart ;  
 Which Drunk with Pleasure, still doth *reele*,  
 Or else is *Broke* on Fortunes *wheel*.  
 Vain's all his Labour : vain his thought :  
 Himself's but once remov'd from nought.

Void of all *Solidity*,  
 He's lighter then vanity.  
*All is Vanity*, but He's  
*Vanity of Vanities.*

*Have*

*Have pity upon me, have pity upon me, O ye my  
Friends, for the hand of God hath touched me. Job.  
19. 21.*

**O**N me, my Friends, ô pity take !  
My Bowels quake !  
The hand of God hath touched me  
Most terrible :  
Within, without from top, to Toe,  
I'm closely girt about with woe.

A wounded Spirit I must bear,  
O'rewhelm'd with Fear:  
Gods *Terrors* (ah me !) have Confin'd  
My troubled Mind  
(Shrunk from the Hope of all relief)  
Within the *straits* of restless Griefe.

My flesh is all beset with sores,  
Its very Pores  
Are *Block'd* up by this *Siege* of Death.  
I can't vent breath,  
But 'tis so loathsome, that you'd think,  
'Twere a Dead Bodie's odious *stink*,

My Goods, my Health, my Friends, and All  
Together fall :  
I've onely Life enough to Cry  
When shall I die ?

*Clothed with Clods of Dust, e're dead,  
My Flesh in't self is Buried.*

*Mine eye is dim, can only see  
My miserie :  
My breath's left but to frame my Moans,  
And waft out Groans.  
To Pity now, my Friends, incline !  
Your hearts if *Stony*, will break mine.*

*Lavatus Ethiops.*

*And he commanded the Chariot to stand still, and  
they went down both into the water, both Philip,  
and the Eunuch, and he baptized him. Acts  
8.38.*

**M**ost happy *Eunuch* ! that hath  
Cur'd his *Sick soule* in this *Bath*.  
By Baptism, He's *wash'd* within ;  
Wrapt about with's old Black Skin.  
His soule, *Penitently* sad,  
Seems to be in *Mourning* clad.  
This *water* Him t' Heavens *Port* bears,  
Mixt with *Penitentiall* tears :  
*Aqua vita*'t proves to Him  
*Dead in Trespases, and Sin*.  
His soule's a *Diamond* that's set  
In a *Cabinet of Jeat* :

In dark-Lanthorns thus ther's Light,  
 Thus a Star shines in Dark Night.  
 In's Jesus is his Delight;  
 He shall *walk* with him in *white*.

Such *Candid Ethiopes* are seldome seen;  
 Far People oft are *Ethiopes* within.

On Christmas day.

*Unto you is born, in the City of David, a Saviour,  
 which is Christ the Lord. Luke 2. 11.*

**T**HIS Day the LORD of Heaven and Earth  
 Subjects Himself to Humane Birth:  
 By this Transcendent Myserie,  
 God, and *Man* are at *Unity*.  
 Strange! He, that is, was, is to come,  
 Thus wrapt up in a Mortall Wombe!  
 Would th' *Son of Righteousnesse* thus shroud  
 His Glorious Lustre in a Cloud  
 Of humble Flesh, and Bloud? and can  
 Mans Maker be the *Son of Man*?  
*Hyperbole* of wonder, How!  
 Times Ancestor come forth but Now!  
 Nay, Stranger Yet: we may dare say  
 Eternity was Born *This Day*.  
 Blest Angel! Who these Tidings bring;  
*Ambassadour* from th' *King of Kings*.

Th' articulate aire, that wafts this news,  
 To th' Soul does th' *Breath of life* infuse,  
 This heav'nly sound the Shepherds ears  
 Judge the best *Musick of the Sphæars* :  
 As *Orpheus's* courser art drew *sense*,  
 This ravisheth *intelligence* :  
 Souls rapt up by this harmony,  
 Unto the *Throne of Grace* do fly.  
*Faith comes by hearing* : He that hears  
 This Angels voice, annoints his ears  
 With th' *Oyle of Gladness* : and by Faith  
 Shall Live, although he pass through death.  
 O Jesu ! who wast Born *Jesús* to me,  
 Grant that, this day, I be *New-born* to thee.

*I am distressed for thee, my brother Jonathan,  
 very pleasant hast thou been unto me : thy love to  
 me was wonderfull, passing the love of women.*  
 2 Sam. 1. 26.

I'M slave to grief (*not mine own man*)  
 For thee, my brother *Jonathan*.  
 'Twixt us, who were in life *all-one*,  
 Death could cause no *division* :  
 I can't forsake thee dead, but I,  
 Sith thou art dead, must *daily die*.  
 Tearing thee off, my *souls best part*,  
 Fate could not choose but break my heart.  
 Those *arrows*, which thou shot'st did prove,  
 The *arrows* of our mutual love.

Most pleasant hast thou been to me :  
No Woman ever lov'd, like thee.  
W'had more then Marriage-union ;  
Our souls had *copulation*.  
Our *heart-blood* was so mixt, that we  
Were 'kin by CONSANGUINITY.  
Thust could not be thou shouldst be slain,  
And I not feel the utmost pain.  
Thy fate strikes at me : in thy *knell* ,  
Methinks I hear my *Passing-bell*.

I scarce survive ! with sighs disturb'd  
 ( my breath,  
 Seems to be seiz'd on by the pangs of  
 ( Death.

*How shall we sing the Lords song in a strange land?*  
Psal. 137 4.

TO *light hearts* only such light mirth belongs :  
Our fortune weeping will allow no *songs*.  
These rivets yield us the fitt'ft musick : we  
Account their murmures our best *harmony* :  
In them the Embleme of our fate appears : (tears.  
Their murmures show our groans, their streams our  
How shall we sing in a strange Land ? our tongues  
Benumm'd with sorrow, are unfit for *songs*.  
He profanes sacred melody, that dares  
To sing in anguish, and mix Sighs with *Ayres*.  
Our unregarded Harps *hung up* you see,  
Like *Trophees*, to adorn griefs *victory*.

Our Ears so glutted with continuall Moans,  
 Can't relish th' *Sweetnesse* of such pleasant Tones.  
 Then Mirth farewell! our mournfull Gestures shall  
 Still solemnize our Countreyes Funerall.  
 Whilst she, a Captive, lives a wofull Death,  
 We wint, by Songs, let any Joy draw *breath*:  
 Unlessse once more that Queen of Cities Raigne,  
 Wee'l ne're lift up our Drooping Heads againe.

*And they ston'd Stephen, calling upon God, and  
 saying, Lord Iesus receive my spirit. Acts  
 7. 59.*

**R**apt with *Hot Zeale* (*Elias-like*) Blest Stephen  
 Went, in a *Fie-y Char-ot*, up to Heaven.

By this faire *Gale* of Holy Breath, He is  
*Arriv'd* safely at the *Port* of Blisse.

His last words *Summon* Heav'n: and by them He  
 Gives Christ His Spirit for a *L*gacy.

And thus he dy'd, so fill'd with th' *Heavenly Dove*,  
 That his Soule fled out on the *wings* of *Love*.

*Where are the nine? Luke 17. 17.*

(Nine :  
**O**F the Ten Leapers, Lord, the world claim's  
 The Tenth turnes back to thee; for Tithes  
 (are Thine.  
*Take*



*Take, Eat, This is my Body. Mark 14.22.*

**O**H Lord, shall we thy Glorious Body Eat?  
 Can Earth-worms relish such Celestial Meat?  
 O Blessed Lamb of God! shall we be Fed  
 On thee, whom our Dire Sins have Butchered?  
 And have we slain thee thus to Feed on thee?  
 And are we Pious *Anthropophagi*?  
 Stretch Faith! ô Mystick Table! where each guest  
 Is b'd to Eat o'th' *Master of the Feast*:  
 Nay, where the Meat it self Invites, and where  
 Our Bodyes Eat, but soules digest the Fare.  
 Draw neer, my Sou! to this strange Truth, and fly  
 Out of thy self, by Holy *Extasie*,  
 Into the Bosome of the Light of Men,  
 Who here will make thee to be *Born agen*.

I come; but Faintly, Lord, as Sick folk doe:  
 Thou find it us Meat, ô find us Stomacks too.

*Open thou mine Eyes, that I may behold wondrous  
 things out of thy Law. Pl. 119.18.*

**L**Ord, on my Heart write thou thy Law, that I  
 May read it o're with my Internall Eye.  
 Let the Light of thy Countenance appear  
 To make thy Law's mysterious Wonders Clear.  
 The *Works o' Darknes*, in my *Earthly Mind*,  
 Have made mine Eyes (like Moles, *Earth's Prisoners*)  
 (blind,  
 Thou

Thou that mak'st th' Blind to see, Help I thee pray,  
Not putting to, but wiping off the *Clay*.

Those Fogs, which *youthfull heat* exhales, doe rise  
Like misty clouds 'twixt Heaven and mine Eyes.

Shine on me *Sun of Righteousnesse* : the *night*  
Is now *far spent* : O *Day spring*, bring the Light.

To behold wondrous things my sight's too dull,  
Unlesse through Him, whose Name is W O N -

(D E R F U L L.

*I am weary with my groaning, all the night make I  
my bed to swim, I water my Couch with my tears.*  
Psal. 6 6.

(Moans

**M**Y Lungs are worn with Groaning ; often  
Infect my Breath; my very words turn groans.  
Drawn through (that *Pipe*, so blown with sighs)

(my Throat,

Their sound is tainted with a *dolefull note*.

My Panting heart *breathes* after some reliefe ;  
But still 'tis *Heavy*, through the weight of Griefe.

It weeps, so *Stony*, its own Misery,  
Like (*Sorrows Emblem*) *stupid* N I O B E.

This *Rock* yields (*Teary*) *water*, smote by th' *Rod*  
Of *Moses* Teacher, our, and *Moses* God.

In *silent night*, when clos'd eyes look for rest,  
I hear the out-cries of a troubled breast :

Then *Clouds* of *Melancholy* (by th' wind of Fears  
Blown to and fro) drop into *Showrs* of Tears ;

Which

Which stream so fast, as 'twere to *wash* mine eye  
Polluted by *beholding Vanity*.

*I make my bed to swim* (with Tears) as tho  
'Twere *Charons Boat*, tost on the *Flood of woe*.  
My Body thus, and soule (at once) want-light ;  
The one *Black Fate* orewhelmes, the other Night.  
Wretch that I am ! nothing quite vanquisheth  
These Twins of Darknesse, but the *Day of Death*.

*I see another law in my members warring against the  
law of my mind, and bringing me into captivity to  
the law of sin, Rom. 7. 23.*

AH ! Shall my restless *Mind* for ever be  
Thus *Captive* made by too much liberty ?  
When, Lord, wilt thou me bind,  
With th'*Cords* of thy Soul-keeping *Love*,  
That my affections may not rove,  
But justly be confin'd ?

My Thoughts so *Froathy* are, as though they came  
Out of the Bosome of the *Cyprian Dame* :  
But yet I hate my Folly ;  
And when I laugh, as heretofore,  
I doe but throw Mirth out at doore,  
Within I'm Melancholy.

My *Lust* submits not to my *Will's* command,  
Can my Soules *Household* thus divided stand ?  
That these Home-wars may cease,  
Come

Come to my Soule, and speedily  
 Confirm't in Christian Unity.  
 Come quickly, *Prince of peace.*

*Remember now thy Creator in the dayes of thy youth.*  
 Eccle. 12.1.

**T**Hy *Youthfull Heat* should still Aspire  
 To the Bright Flame of Zeals pure Fire :  
 That will (no Atheist dares controll)  
 Prove *Vital Heat* unto thy Soule.  
 Those Youthfull Veins, That Proudly Swell,  
 Do Boile, as 'twere with th' *Fire of Hell.*  
 He, whose First Yeares are spent in Evill,  
 Shewes that He is the *Child o'th Devill.*  
 Remember then, i'th' Dayes of Youth,  
 To find the WAY, and learn the TRUTH.  
 Wash thy New Soule, and keep it clean  
 With th' Well of Lifes continuall Stream;  
 Now Fortifie Thy Selfe within ;  
 Maintain it 'gainst Approaching Sin :  
 Be Pious, and Live *Strictly* & so,  
 Shut up, thou wilt keep out thy Foe.

Whilst that thy Growth in Grace, and Years  
 (are even,  
 Degrees of Age are but the Steps to Heaven.

In Obitum *VITÆ.**On the Death of JESUS.**He gave up the Ghost. Luke 23. 46.*

**G**Ave up the Ghost? how so! O where could He  
 Dislodge his Soule, who had Ubiquitie?  
 Could God be Mortall? and could He that made  
 The Worlds Great Lights, becom Himself a *Shade*?  
 O Mystic Truth! which can't on Earth be Shown:  
 He Knowes it best that thinks it can't be Known.  
 Thus \* *Darknesse* set it forth; by which the Skie  
 Seem'd th' Emblem of some lofty *Mysterie*:  
 Whilst that bold Death durst to assault the † **LIGHT**  
 The Heavens wore *Mourning*, and the Day turn'd  
 (Night.

That we might Live, so did our Jesus Die;  
 'Sthough He Gave us His Life by *Legacie*:  
 But He's Reviv'd, and now has made us be  
 Partakers of His Immortalitie:  
 So shall we find, when th' whole World vanisheth,  
 Our selves *Refreshed* by the sleep of Death.

\* *Mat. 27. 55.* † *Job. 1. 5.*

*I have washed my feet, how shall I defile them ?*  
Cant. 5. 3.

**I**'Ve washt my feet, ev'n in the Bloud  
O'th' Lamb of God ;  
How shall I them again defile ?  
Ile fly Sins Guile,  
Which drawes to those foule *Paths* that lead  
Down to the Chambers of the Dead.

No more Ile *wallow in the Mire*  
Of Fond Desire :  
Ile ever shun *Uncleannesse* : I  
Th' Worlds *Spas* defie :  
To shew them th' Clean way (as 'tiss meet)  
Gods *Word's a Lamp unto my Feet.*

Oh let me *walk* (through holy Aw)  
LORD, in thy *Law*,  
That \* *undefiled* still I may \* *Pf. 119. 1.*  
Be in the *Way* :  
*Make me to goe* (led by thy word)  
I'th' *Path* \* of thy *Commandments Lord.*  
\* *Pf. 119. 35.*

*Then*

*Then Herod, when he saw that he was mocked of the  
wise men, was exceeding wroth, and sent forth, and  
slew all the children &c. Mat. 2. 16.*

**T**Hrice happy Babes ! wean'd from the world so  
They *suck the breasts of consolation.* ( soon,  
They passe to *Canaan* through a *crimson flood*,  
They die for Christ, *baptiz'd* in their own blood.  
O wrathful *Herod* ! were thy *storms* so stout,  
To blow the *Tapers* of their lives quite out ?  
Could nothing, but yong (half-milk) blood assuage  
The boistrous *WILD-FIRE* of thy dismal rage ?  
Fond man ! (whom wrath *beside himself* hath hurl'd)  
Wouldst kill the *Life*, that's come to save the world.  
Most cruel *Fox* ! that would have suckt the *blood*  
Of ( *sheep*, and *Shepherd too* ) the *Lamb of God*.  
Lament not, *Rachel* ; Moans bring no relief :  
These *brinish* tears *exasperate* thy grief.  
Grudge not thy Children th' happiness to die ;  
They cou'd doe nothing in this life, but *crye*.  
Their *bitter cup* they but a *poison* found, (sound.  
Which *purg'd* their souls of flesh, and made them  
I' th' body, pierced by that *Rabble-rour*,  
There's made a breach to let the soul *'scape* out.  
¶ And so they went to their long home, this day,  
The soldiers shew'd them (mist themselves) the  
(*WAY*.)

*Back-*

## BACK-SLIDING:

O R,  
*A Spirituall Relapse.*

*A wounded Spirit who can bear ?* Prov. 18. 14.

**M**Y Heart bleeds : *Wounded Spirit ! oh !*  
 'Twas Sin gave me this deadly blow.  
*Sin thus Reviv'd ! Die :* for neither  
 Can be content to Live together :  
 We fight like two fierce Combatants, that meet  
 To get a Trophée, or a Winding-sheet.

But, must I Die indeed ? and can  
 The Sinner thus Destroy the Man ?  
 Self-Murderer I am : O ! I  
 Have Slaine my selfe, yet would not Die.  
 Ah ! I am Dead in Trespasses and Sin :  
 The *Worme* already feeds on me within.

*Heale* my back-slidings, L O R D : O draw  
 Me from the Roaring Lions Paw,  
 That tears my Soul : O Jesu, give  
 Me once more Will, and Pow'r to Live.  
 Cure but the *wounded Spirit* that I bear,  
 Ile fight th' *Good Fight* ; be more than Conqueror.

*How*



*How can I do this great wickednesse and sin against  
God? Gen. 39 9.*

**H**old ! hold ! I will not do't : Shall I  
Turn Traitor to Heav'ns Majesty ?  
Shall I do this ? Sin 'gainst my God ?  
Such Folly will provoke his Rod.  
Dread, my soul, this Impiety,  
Startle into an *Extasie* :  
So may'st thou seem Thy Self to Flee,  
Which is thy Greatest Enemy.  
O ! shall I sin 'gainst God, whose Arm  
Protects me from Eternall Harm ?  
How ! sin 'gainst God, whose gracious Eyes  
Dispel my Clouds of Miseries ?  
Without whose Countenance's Light,  
My Mirth is Anguish, Day is Night.  
I will not do't : but, Lord, do Thou  
Now make me Able not to Do.

## Homo Lapsus.

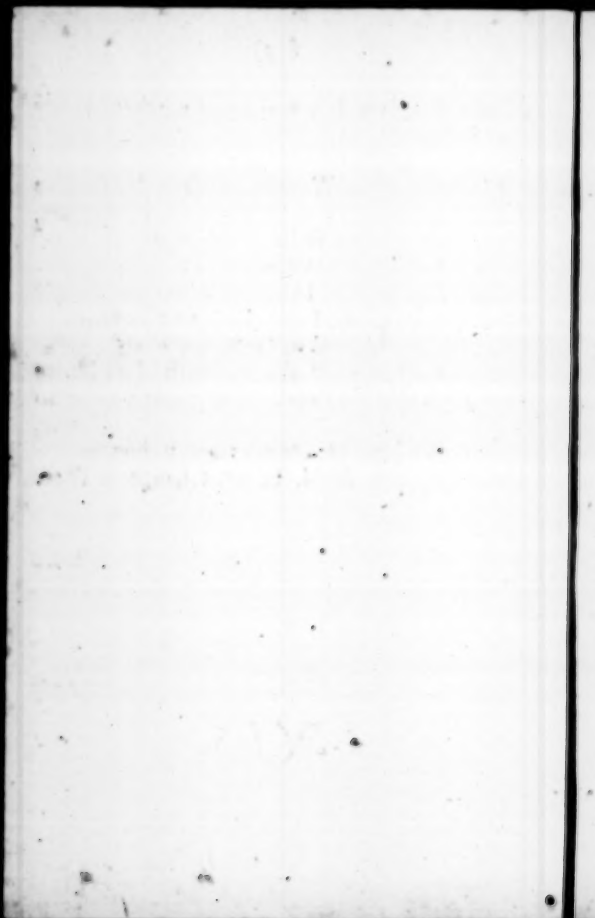
*She took of the fruit thereof, and did eat, and gave  
also to her husband with her, and he did eat.  
Gen. 3.6.*

**T**He *Universe* at once th' *Old Serpent* Stung :  
A World of Mischief in a womans Tongue.  
She Tempts her Husband: and her Noisome Breath  
Blasts Him, and His Posterity to Death.  
*And he did Eat* (by th Counsell of a wife)  
Not to Sustain, but to Destroy His Life.  
But, ah ! He Err'd not thus alone : He Fell  
On Us so hard, He prest Us down to Hell :  
Where we had stay'd, but that th' Jesus of Men  
Went down Himselfe to fetch Us up agen.  
His Mouth was made our *Slaughter-House*: and we,  
Being in His Loins, had there our Destinie :  
His Jawes Crush his own-Happinesse ; and Ours :  
We Surfeit too at that which He Devours.  
Oh ! we are Sick to Death ; can't Eased be  
But by the Fruit, Born on a better *Tree*,  
Which is our Living Food: yea, (strange ! yet true)  
'Tis both our *Phylick*, and *Physician* too.

*I said of Laughter, It is mad, and of mirth, What doth it? Eccl. 2. 2.*

**T**Hrice Curst be Wanton Pleasure, Hell's Fine  
 (Daughter,  
 That Tickles us into such Fits of Laughter!  
 What i'th on Earth can make us be so Jolly?  
 Like Fooles in grain, Laugh we at our own Folly?  
 Solace, by Laughter, breaks forth to *Excess*,  
 Out-goes its selfe, and turnes to Heaviness.  
 Laughter's but the last Blaze of Mirth: Full-Blown  
 Our Joyes straight Fade: from greatest come to  
 (none.  
 Ile Laugh no more for Mirth: but, if thou see  
 Me Laugh, vain World, be sure I Laugh at Thee.

*FINIS.*



# EPIGRAMS, &c.

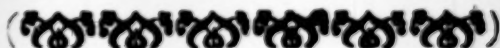
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By E. E.

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*Carpere vel noli nostra, vel ede tua.*

2MAY 1915



# ENCOMIAST:

To J. C.

NO Verse, Grand Poet, can express  
 Thy Prayſes, they are *Numberleſs*.  
 Thy worth's ſo Weighty, 'tis not meet  
 'T ſhould ſtand upon Poetick Feet,  
 Which (hence they mount to ſuch a *Height*)  
 Like Poets Heads, are alwayes Light...  
 But, ſith I am thus thrown upon  
 Thy Muſes Commendation;  
*Blots* (my Pen's Iſſue) I ſhall place,  
 For ſome *Black Patches*, in Her Face.  
 So may thy *Phœbus* dart His Rayes  
 More Bright out of my *Cloud* of Prayſe.  
 Thy Verſe Runs in a Way ſo rare,  
 That it muſt needs be *Singular*:  
 Thy Muſe ſo *Chafte* thus ſeems alone  
 To *Bath* her ſelfe in Helicon.  
 That Off-ſpring, which from Her we ſee,  
 Was onely ſure begot of Thee:  
*Mixture* of Fancie ſhe doth ſhye  
 As if 'twere *Wits Adultery*.  
 Thy Lines have ſuch a glittering Strain,  
 'Though *Tageus* had waſht o're thy Brain.

Thy Sense doth with huge Myſt'ries ſwell,  
As 'twere *Apollo's Oracle*.

Our Judgement ſhould dig deep to find  
The *Hidden Treafure* of thy Mind.

Thy Wit (like *Perſian Kings*) we ſee,  
*Keeps cloſe in ſhew of Majeſtie*.

Thy Fancy to ſuch Height is Flown,  
No words can reach it but thine own :

To ſhew how much a Poet can do,  
Thou mak'ſt new Matter, and Words too :

Thus in Arts moſt curious Schools,  
The Beſt workmen make their own Tools :

Thus ſome Limners I could name,  
Who make both Picture, and its Frame.

Each Verſe of thine with Luſtre ſtreams,  
As though 'twere one of *Phœbus* Beams.

Who e're diſlikes thy Book, his ſight  
Of Judgement's dazled at its light.

*On a dull Poet, but good Logician.*

**I**F his Verſe character'd may be,  
'Tis *Laurel* graft on *Porph'ry's tree* :  
He drefſes his Poore Poetry  
I'th' rags of Old Philoſophy :  
As if indeed on Feet Poetick,  
Hee'd ſeem a true *Peripatetick*.



Μέγιστον ἐν ἱλαρίῳ.

*On a Little Gentleman of Great Parts.*

**D**Oes Nature act the Limner's part,  
 Shaping lesse things with rareſt Art ?  
 Or (like some Ladies) does ſhe ſet  
 Her beſt Gems i'th' leſſe Cabinet ?  
 Great Volumes uſeleſſe oft we ſee,  
 He's Nature's quaint Epitome :  
 Or elſe he may deſerve the name  
 Of her wittiſt *Epigram*.  
 So ſmall in Staſture and in Age,  
 Yet learn'd he ſeems *Minerva's Page* :  
 No wonder then if ſhe him dreſſe  
 In ſuch abundant gaudineſſe.

*Short* (like him) are my Verſes Feet;  
 O were they alſo (like him) *ſweet*.

*To a falſe-hearted Poet.*

**T**Hou'rt double-Tongu'd, and double-Foot'd to  
 Thy falſe Verſe favours of a *Cloven foot*.  
 (boot,

*On*

*On a Gentlewoman of a Brown Complexion , but  
Handsome Features.*

**W**Hilst Lovely Her Black Features prove,  
They seem like COALS 'oth' Fire of Love.

*On a Gentleman who Died with Lord in his Mouth.*

**W**Hen he had breath'd out LORD ! His Soul  
(thought fit,  
As loath to leav't, to leap forth after it.

*On the Death of Leander.*

**T**He Saying prov'd too true, by his Distress ,  
That FIRE and Water, are both Mercilesse.  
But, Cold Death did assuage his Hot Desire :  
The Fatall Water serv'd to Quench His FIRE.

*To one that gets his Living by writing Satyres.*

**T**Hou Feed'st on thine own Brains, 'tis said :  
With thy wits *Tooth* thou Eat'st thy Bread.

*Nec Fonte labra prolui Caballino.*

**M**Y Mouldy Brains I ne're wash'd clean  
In the fond streams of *HIPPOCRENE*:  
To which some wisely have recourse  
To be made Poets: *Gra' mercy Horse.*

— *Vino pellite Curas.*

**H**ORACE, thou'rt out: *Bacchus*, thy Wits  
(harsh Master,  
But *lops* thy Cares to make them *grow* the faster.  
Be Drunk at Evening, and thou'lt find o'th Mor-  
(row,  
That too much *Liquor pickles* up thy Sorrow.

*Of Vulgar Criticks.*

**T**Heir Blindfold Censures out of Order Range;  
Their words are WIND indeed, as often  
(Change:  
Sometimes they're Tempests too: but I Defie them;  
I'll ne're be *Pufft up*, or be *Blasted* by them."

*To the Eye Adulterer.*

**L**End Eyes to *Cupid*: View thy Handsom Lasses:  
Drink Streams of Pleasure in those Chrifall  
(Glasses

But yet consider that this Splendid Show  
Can only *light* thee to the Shades below.

*On a Gentlewoman that would be married to none  
but a Rich man.*

**T**HUS her Example proves, that *Ovid* told,  
That *Cupid's Arrow* must be gilt with *Gold*.

*Lasciva est nobis Pagina, vita proba.*

*To the Author.*

**W**RITING's a Poets Life ; then, sure, if thou  
Do'st Write Lasciviously, thou Liv'st so too.

*To the same.*

**T**HOU studi'st Mischief when thou writest it :  
Thy Bawdy Verse is but *Adulterate Wit*.

*To an Epigrammatist, that invectives against Women.*

**T**HE Muses, Man, are *Female* ; may'st thou  
(know it,  
A Foe to the'r Sex can't be a good Poet.

*On the perfect Conclusion of a fierce War.*

**T**Hose Thunder-bolts of *Mars*, which lately  
(fell,  
Were but a *Valley* to bid War Farewell.

*To*

*To a Vertuous Gentlewoman, weeping for the Death  
of her Eldest Brother, my Bosom-Friend.*

**A** Las ! sweet Lady ! must you sup  
So deeply of this Bitter Cup ?  
Your Brinish Tears increase the Smart  
O'th' Wounds of my Afflicted Heart.  
Your Griefe's Infectious, I believe :  
I'm Griev'd afresh to see you Grieve.  
Double Grief my Thought endures ,  
My Sighs, like *Eccbas*, answer Yours.  
My Complaints are most ; beside mine own ,  
I've yours too by Reflection :  
I can't hear Moans for Him, but I  
Must be engag'd to Sympathy.  
Lament not you; let me ingrosse  
The Lamentation of this Loss.  
You've now a Second-self, but I  
Lost such a one when He did die :  
Nay, more than such did's Title Merit,  
You are *One Flesh*, we were *One Spirit*.  
How sadly then may I complain ?  
Grief ! *Break* my Heart, and *Crack* my Brain.

*To the same.*

**Y**Our wet Eyes are (as I may say)  
Like *Sun-shine* in a *Rainy day*.

*On the Tempestuous season of Wind and Rain, 1634.*

**F**Or th' Growth of our Iniquitie,  
I fear, our Fields will Barren be :  
For Sin that bath ta'n Root so deep,  
The Heavens fure thus *Sigh*, and *Weep*.

*Strong Drink.*

**D**rink's Strong indeed : with *Strygian* water  
(*Parl'd*,  
Like *Alexander*, it o'recomes the World,

*Charity.*

**W**Here *Charity takes Cold*, the Country's Sick:  
That's th' *Vitall Heat* o'th' *Body Politick*,

—— *Stupet hic vitio* ——

—— *Nescit quid perdat : & alto*

*Demersus summa rursus non bullit in unda. Per. Sa. 3.*

**H**is Soul's so Dark all o're, He cannot see  
The Ugly Face of His Iniquitie.  
*Faln* so in love with Vice, He cannot *Rise* :  
For, *Sampson* like, He'th lost both Strength & Eyes.  
His Dread-*Cool'd* Heart's Benumm'd : He's void of  
His *Burning* Lust hath *Scar'd* His Conscience. (*Sense*

*An unquiet bad Conscience.*

**T**He ~~worm~~ of Conscience Feedeth on  
 Our *naturall Corruption*.  
 Whiles Hell, and Death lodge in our Breast,  
 Our Hearts may Sleep, but cannot Rest.

*Temptation.*

**T**He Devil onely Tempts : but (*wretched Elves*)  
 We oft turn Devils, and so Tempt our selves.

*Pride.*

**P**Ride's the Soul's *Blister*, *scall'd* by th' *fire of Hell*,  
*Ill Humours* onely make the Mind to *swell*.  
 The World ne're saw one yet, did entertain  
 Pride, Thought's *Imposstune*, but in a *Sick-brain*.

*To a Lascivious Poet.*

**F**Or shame, for shame, leave off: for, as we're told;  
*Cupid*, and *Phaebus* have been Foes of old.

*On Poetry.*

**T**He Muses Sance , my Study's *Strong-meat* :  
 (These  
 Shall be my Play-mates, not my Mistresses.

*Of Partiality.*

**M**Ens Judgements often Erre, that are too  
 (kinde:  
 They *See not what they Say*, for *Love is Blinde*.

*The World's Fine Gentleman.*

**H**E makes a Dainty *Leg*, and *Nod*, thus He  
 Is every *Inch* well-bred, ev'n *Cap-a-pe*.

*To Unlearned Criticks.*

**W**E don't estrange at your *Grammatick War*,  
 We know Rough Judgements must be prone  
 (to Jar.

*To an Hireling Poet.*

**W**ing'd *Riches* Hatch thy Muses Young; and thus  
 Thou mak'st an *Hackney* of thy *Pegasus*.

*To*



To his Displeas'd Pater in Phœbo, Mr. F.M.

**Y**ou're not in earnest, sure : and thus  
'Tis but *Furor Poeticus*.

Your Anger's Faign'd, though't seem so Great,  
You're *Incens'd* by *Poetick Heat*.

Why man ! I spoke but like a Poet :

I said 'twas bad ; I wo'nt stand to it.

Come, let's be Friends : and doe not move

*Phœbus* again to Quarrell with *Love*.

How much I'm Griev'd, Good Sir, pray think :

My Muse for *Mourning* wears this *Ink*.

On a *NEWS-MONGER*.

**F**Ar, and neer all th' Newes He hears :  
*Asses* always have *long Ears*.

To an Honourable Lady Rarely Accomplish'd with  
*Wis, and Beauty*.

**F**air *Venus* and *Minerva* shew,  
That They're at length made Friends by you :  
Yo've given both Content : both prize  
The *APPLES* of your *Glist'ring Eyes*,  
Which e'each of them Assigned are ;  
For, still you looke both wise, and Faire.  
Your wing'd Soule at each Glance doth Fly  
Out of the Casement of your Eye ;

E

Whose

Whose Splendid Beams, like *Phœbus* Rayes,  
Create new Blossomes to my Bayes.

My Muses weak Eye, gazing on  
This *Daz'ling* Sight, *Drops* Helicon;  
But its Streams are at best too base,  
To wash your Lady's hips Sweet Face;  
Which is set in such *Symmetrie*,  
That, like the Soule, 't seems *Harmony*,  
Which, sith it comes not to our Eares,  
Is like the *Musick of the Spheres*.

Your Body is (ail Symptomes show it)  
So *Fine* that your Clear Soule shines through it:  
'Tis Quaintly order'd, as we find,  
By th' Lady Governesse, your Mind.  
Both your Parts thus, as'twere, All-one,  
Are like a Constellation.  
Your very Face (my Muse dares say)  
Is Parallel to th' *Milkie way*.

Your Wit and Beauty thus take Equall Place;  
Your self make up these Twins; A *MUSE*  
(and *GRACE*.

*On the fifth of November.*

**T**HUS rend the Bowels of the Earth ! 'tis well ;  
 Dig deeper yet, and so dig down to Hell :  
 Incarnate Fiends ! seek out the way, by th' Light  
 Of your Dark Lanthorn, to Eternal Night.  
 Think you with Royal Limbs to fill the *Aire*,  
 Because your Master's Lord and Sovereign there ?  
 Wretches ! He cannot help you, but Grim Death  
 Shall, in the *Aire*, you struggle out of Breath.  
 Thus of Advancement, which you hop'd to see,  
 The Fruit you'll have, but from a Gallow Tree.  
 So may all Craft taught by th' Old Serpent faile,  
 And Serpent like, still bear a sting i'th' Taile,  
 To wound its Owners : so may Trayt'rous Elves,  
 Find Death i'th' *Pit*, which they have Digg'd them-  
 Kicking at us, the Ugly Beast at *Rome* (selves,  
 Hath spurn'd his Whelps, & given them the Doom :  
 Pushing He'rh broke his Horns : thus oft tis known,  
 The Stone is burst 'gainst that at which tis thrown.  
 Now then that we are safe, and that our Land  
 Hath cast the *Tipers*, which stuck to her hand,  
 Into the *Fire* : Enflam'd with Love let's bring  
 Our Zeal-fir'd Hearts, as a *Burnt-off ring*,  
 To Great *Jehovah*, whose *Foreseeing Eye*  
 Hath struck these *Bas'links* with Mortality.  
 Let Quick-foot Verse *Dance* nimbly on the *Rope*,  
 Of Hanged Traytors ; and let's wish the Pope  
 Swing'd in our Bell-ropes, or Consum'd i'th' Flame  
 Of this Night's Bone-fire ; so shall His dire Name

Be Curst in his own Fashion ; we handle  
 No other Curse but his, *BELL BOOK* and  
*(CANDLE.*

And now let's fill the Skies with shouts, that even  
 Our Joyes Rebound (from whence they came) to  
 (Heaven.

*To an Handsome Gentlewoman on this part of her  
 Anagram : EACH BEAUTY SHOOTS.*

**E**ACH BEAUTY that your Features show,  
 SHOOTS at some Mark with *Cupids* Bow.

Your Beauties pierce through, and melt Hearts,  
 As though they were Love's Fiery Darts.

Each Beauty Shoots ; your Beauteous Eyes  
 Shed Rayes, like *Stars* shot through the Skies.

*To the same.*

**Y**OUR Fore-head's Semicircled so,  
 The young God takes it for His Bow.

*Swearing and Cursing.*

**F**OND Oaths, backt on with Curses, are the fell  
*Oaths of Allegiance* to the Prince of Hell.  
 Such Boyst'rous Breath its owners Soul will shake,  
 And Blow the Fire of the Infernall Lake.

*Melan-*

*Melancholy.*

'T'Is *Pia Mater* in Discolour'd Weeds :  
 A Checker'd Plat form of Phantastick Deeds:  
 The *Brain-Filme* wrought into a *Dismall Shroud* :  
 The *Sun* o'th' Little World in a thick Cloud :  
 Swift Thought turn'd *Fairy*: Wild wit gone astray:  
 A Fancy, that *is'th' Dark* hath lost its way.

*To Mr. F. M.*

YOur Strong-wing'd Fancy, mounting with such  
 (Grace,  
 Is *Eagle-ey'd*, looks *Phœbus* in the Face :  
 He is the Parent of your High born Strain;  
 His best *Blood* runs in your *Poetick veyn*,

*To One marrying for Love, not Money.*

T'hou dost as all men ought to doe :  
 Heart-strings are best for *Cupid's Bow*.

*Thanks*

*To a Vertuous Gentlewoman, who gave him  
 a Dish of Sweet Meats.*

W'hat Modest Favour's This forsooth ?  
 T'avoyd my Thanks it stops my Mouth.  
 My Tongue's confin'd to Taſt o'th' Meat :  
 I'm forc'd, as't were, my *Words* to E A T.

Your Eares thus 'scape my Thanks, but I  
 Present them here unto your Eye :  
 They come at last clad all in *Black*,  
 As Mourning that they come so slack.  
 So High my Gratefull Thoughts doe Swell,  
 I like the Dish so hugely well ;  
 I Fancy you're a Goddesse, and dare say,  
 Your Sweet-Meat is Divine-*Ambrosia*.

*To his Honour'd Friend, W. W. Esq.*

**S**ith that I can't at full set forth  
 My great Love, and Thy greater Worth ;  
 My Pen, its hard Taske hath forlook :  
 Ile say't *By Heart*, and not *By Book*.

*To Mrs. M. S. in her Child-bed Dresse.*

**I**N Child-bed look so Fine ! thus (all confesse)  
*Phœbus* looks Fairest in His Morning Dresse,  
 Come newly out of Bed : my bold Muse sayes,  
 Your Sparkling Glances doe out vie His Rayes.  
 My Fancy, like the Larke i'th' Fowlers *GLASSE*,  
 Playes in the *MIRROIR* of your lovely Face :  
 With wonder Caught, she's at a *Non plus* Set ;  
 And thinks her self with *VENUS* in the *NET*.

To the same, newly Married, on her Anagram :  
*SO! YOU'RE MATCHT.*

**S**O! YOU'RE (well) MATCHT: & I dare say,  
 Love Saw upon your Marriage-Day.  
 Fit Marriage is a Match, thus you  
 May see the *Anagram* is True,  
 You're Fitly Married sure (say I)  
 Fore-join'd by *Consanguinity* :  
 So you this *Paradox* make good :  
 Two may become *One Flesh*, and *Bland*.

## Mars Togatus:

*Or, Fighting in the Schooles,*

**F**Oole! What! dost strive with might, and main,  
 For a *Broke Pate* to a *Cracks Brain*?  
 Thy Brains leak out already, man;  
 And wouldst for Anger Break the *Pan*?  
 Thy Head swell'n in this boyish Fight,  
 By *Rising*, shewes that it is *Light*.  
 Thy *Black Eyes*, by such Marks, as these,  
 Wear Mourning for thy wits Decease.  
 Such *Apish* Braules who'd not despise,  
 Whose *Fume* had not put out his *Eyes*.  
 Throughout the *Schooles* such Hissings are,  
 'Sthough all the *Furies Snakes* were there.

Grave *Zabarells*, and *Aristotles*  
 (Whose Thirsts nere reach beyond Beer-Bottles)  
 Come fiercely on (who'd not decline 'um?)  
 With *Argumentum Bacillimum*.  
 Young Preachers too stare, Ramp, and Hum,  
 As if they'd Kill both all, and some:  
 Who e're but saw their Fifty pushing,  
 Would swear they learnt to Beat the Cushion;  
 Mad Poets too come Vap'ring here,  
 \*St'ough *Helicon* were *Bottle Beer*.  
 Each all his Faculties combines  
 To shew his Arme as Strong's his Lines.  
 Had but *Orestes* seen these men,  
 He'd Startled into's wit: agen:  
 Here seeing's *Emblem*, wretched Elfe,  
*Aetion*-like Hee d fled Himselfe.  
 Goe, Sirs, you are Fooles Rampant: and  
 (To which ev'n Mad-men set their Hand)  
 The *WORME*, that gnawes your Pates was Bred  
 By some *Snake* on *Medusa's* Head.

*Hac Ignis:*  
*Sive*  
*Lutis Venereus.*

**B**Eware, Fond Lads, of a shrewd turne:  
 Loves *Flames* at last will surely *Burn*.



*Another.*

**D**amn'd *Venus* ! whose Embrace is Pimp to  
 (Slaughter;  
 Thou burn'st mens Bodies here, their Soules here-  
 (after.

*Lust.*

**W**hen Satan shoots such Fiery Darts, to Fly  
 Is th'onely way to get the *Victory*.  
*Lust*, like a Baited *Engine*, ne're annoyes,  
 If passed by; but being Touch'd, destroyes.

*To the Reader.*

**I** fear no Carping : Reader spare not :  
 What e're thy Judgment be, I care not.  
 Young Muses (like Young Men) I hold,  
 For want of Wit shou'd be more Bold.

*To Mr. E. F. The only Son of Sir E. F. Knight.*

*SO* much of Vertues Light appears  
 In (Ages Dawn) your tender Years :  
 We hope you'l ever shew your self to be  
 True Heir of your *Illustrious Familie*.

*Plaine Verse.*

**M**Y Verse is Plain : I'd have it so : why not ?  
 My *Pegasus* shall *Amble* still, not *Trot*.

*To Mrs A. S. on the Death of her  
 Two first Children.*

**Y**OUR Fair Cheeks with Tears sprinkled shew  
 Like Roses Pearled o're with Dew.  
 But be not so Discomforted :  
 Your Babes Departed are not Dead.  
 To keep them from all casuall Harmes,  
 Their Saviour takes them in His Armes.  
 These *Olive-Branches*, by His care,  
 In *Paradise* Transplanted are.  
 So they become, by their Decease,  
 A Garland to the *Prince of Peace*.

*Allusion.*

**T**Is *Janus* wit : th' Two Splits of a *learn'd Quill*  
 Th' best Emblem of Two-Topt *Parnassus* Hill.

To that Pretty Piece of Perfection Mrs L. C.

Natures Fine Thing! Best Show that e're  
 Came on the World's Theatre!  
 My Young Muse takes you out to Flay,  
 And vows she'll ha' you *Queene of May*.  
 But oh, she cannot Deck you more  
 Then Nature's selfe has done before:  
 Whatever of you she can say  
 Is but to give *Light* to the Day.  
 Had sweet *Adonis* but you seen,  
 How Hee'd have scorn'd the *Cyprian Queen*?  
 I'd almost thought the Fiction true,  
 That Gods Beget, when I saw you.  
 Your Eyes, your Cheeks, are all so Fine,  
 I'd think 'um, but they're *Flesh Divine*.  
 Yet this is but your Beauty's Spring,  
 What Plenty will the Harveſt bring  
 When you are *Ripe*, in Years? sure then  
*Love* will begin to *love* agen.  
 For you Blind *Cupid* need not shoot:  
 Your Glances, Darts o'th' Eyes, will do't.  
 A Garland *Hymen* need not seek:  
 He may have't in your *Rosy* Cheeke:  
 When e're He shall joyn Male to you,  
 May no *Division* make you Two:  
 In Vertue, and true Amitie  
 Shine, as Bright's the *GEMINI*.  
 So may you be, before all other,  
 In Goodnesse Great; even like your Mother.

To Mrs. X. G. having been lately sick of the  
Small Pox.

**T**Were Blasphemy 'gainst th' God of Love to  
 ( say,  
 Ought can Deform you, till you're turn'd to Clay.  
 Spots by your Eyes are Brighten'd: each Pock-hole  
 Shews (at a Distance) but like *Venus* Mole:  
 Th'*Rose* spreading o're your Cheeks my Fancy spies;  
 The lovely *Lilly* in your Sicknesse Dies.  
 Your Well-fare will Revive't: your Eys once ope,  
 Their Radiant Beams turn't to an *Heliotrope*.  
 You onely look, come newly out of Bed,  
 Like Faire *Aurora*, at Her Rising, *Red*.  
 Always to Shine no Beauties are allow'd:  
 The Sun it self sometimes endures a Cloud.

I've spent my present Stock of Poets Wealth,  
 In *Aganippe* thus to Drink your Health.

*A Love sick Gentleman to a Fair Lady scurning him.*

G. **A** Las ! Love's Darts wound me to Death !  
 Not t'hear me speak's to stop my Breath !

L. I'd give thee leave to shew thy Art,  
 But thy Sharp Wit would Pierce my Heart.

G. No Subtle wit leads on my love :  
 I'm Innocent as *Venus Dove*.

L. Why ! hath fond Grief now made thee Stupid,  
 Are thy thoughts Blind, to be like *Cupid* ?

G. Yes ; My sharp Wit so Blunt is grown,  
 By working on your Heart of *Stone*.

L. Out of this *Stone* (cease thy Desire)  
 Thy Love strikes not one Sparke of *Fire*.

G. Have mercy *Goddesses* ! Hold ! O hold !  
 Without your Fire my Heart growes *Cold*.

L. Fie, fie ! art not asham'd to faint ?

G. I Fall but to Adore my Saint.

L. Farewell : I can't perswaded be :  
 Bid thy vain Love Depart with me.

G. Ah ! Life, \* and Soul she is to me :  
 Her absence is my *Extasie*.

\* *Zed*, *y*  
*Yoxd*.

Why should I keep my Fruitless Breath ?  
 My panting Heart *Beats* me to Death.

Love's Warriours Die, or Overcome :  
 Sith She is Deaf, I will be Dumb.

*To a Phantastick Vagabond, Professor of  
Satyricall i't Poetrie.*

**V**ild Colt of *PEGASUS*! what wouldst  
(thou doe?

Are th' *Muses Priests Itinerary* too?

Thou art no Poet, man, thy false High strain  
Is but the Bubbling of a *Froathy Brain*.

No Masculine Strength lies in a Drunken Line:

A Tavern Flash is but a Spark o'th' Wine.

A mounting Vapor, a Phantastick Fit.

The Off scouring, the Excrement of wit.

Thy best Jest is but Old: for all thy Brags,

Thou'rt but a Swaggerer in Scarlet Rags.

Thy Magpie Muse delights to Scold, not Sing:

Thy *Crawling* Fancy has a *Vermines* Sting.

Thy Aged Whimsies, like old Wizards, *lowre*;

And thy *Stale* Wit (even like *Stale Beer*) grows  
Judicious men *Disgust* it; they disdain (*sewe*:

Th' *Unsav'ry* Outlets of thy *Addle Brain*:

Our haughty Muse scornes such poor Prey:

The Carrion Stinks: she flurts away.

*Fame.*

**V**Ho would not shun the Peoples Breath? we  
'Tis but a Wind; find

Which still has *puff'd up* th' Owner, or else *blown*  
The Dangerous *Fires* of *Emulation*.

*To his Book,*

**C**ome on, my Book, no Page of thine  
 Shall Beat mens Brains with a *strong line* :  
 Thou'rt *Plain* (no Phrase-Crags in thee plac'd)  
*Apollo's Temples Pav'd, not Cani'd.*  
 'Tis true, thou art no *Gallant, Fine,*  
 Clad with Silk Words, and full of Wine :  
 But yet, I doubt not, some confesse,  
 Thou'rt Comely, though in a *Plain Dresse.*  
 Our *Eagle-Muse* her *Young ones* Tries  
 By none, but true *Phœbean Eyes.*  
 But if some Minor Critick Carps,  
 With Satyr Wit would Fight at *Sharps* ;  
 His Heavy Censures Ile despise :  
*Prest by Lead-Wits my Palm shall Rise.*

*FINIS.*

---

1687  
E 52

Review

THE SECOND  
EPISTLE

To the truly Religious and Loyal

GENTRY

OF THE

Church of England,

Written by *Edmund Elys*, Rector of  
*East-Allington* in the County of  
*Devon.*

Ἄλλε ἑσπερες  
Ἀφραδίας. Ὡς ἐν γῆ ἀπαθάλον ἐκ ἰδύνατο  
Ἀλλήλων ἀπέχεν ————— Hesiod.

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1687  
11 p.



THE SECOND

EPISTLE

To the Hon. the Lord Bishop of

CHURCH

OF THE

Church of England.

Written by Edward the Rector of  
St. Albans in the County of  
Herts.

Printed by the

Author

At the Author's Office in the Strand  
near the Temple Church

TO THE TRULY  
RELIGIOUS and LOYAL  
G E N T R Y  
OF THE  
Church of England!

*My Honor'd Brethren,*

**S**INCE the writing of my other Letter, I have seen a Book Entitled *The Popish Royal Favorite*; by which the Author *William Prynn* endeavors with might and main to expose that Blessed Prince KING CHARLES the First to the *Odium* of the People, for the practise of that *Christian Lenity* towards the *Papists*, which (as he that *searcheth the Heart and tryeth the Reins* knows,) has engag'd Me in this Design; and methinks the *Blood* of that Glorious Monarch *Cries* to Me, and to all others that venerate His Sacred Memory, to declare our Desires of the Abrogation of those Rigorous Laws: For manifest it is by this very Book, that those Laws were the occasion of the *destructive Animosity* of the People against their *Sovereign* and the Lord Arch-Bishop of *Canterbury*. That His Gracious Majesty upon a Principle of *Divine Clemency*, did take great care and pains to preserve not only many *Priests* from Death by the Execution of those Laws, but also many other

*Papists* from utter Ruin, as to their Estates. This *William Prymme* has abundantly declar'd with an *Intention* to asperse but as to the *Event*, to the immortal Honor of that Pious Prince: But so far the intention of this *Pristerian Agitator* took Effect, that he strengthned the Hands of the basest of Traitors, to the shedding of the Blood of their Most Gracious Sovereign. "p 57. "All the Parliaments during His Majesties Reign (says this "mischievous Scribler,) till now, urging the Execution of Old "Laws against Recusants, Priests, Jesuits; and endeavoring to "make new strict Acts against them, have (contrary to the "practice of all former Ages) been broken up, and dissolv'd "in discontent.

Such *Fire-brands* as this thrown amongst the People, made them run out of their wits, to the most Prodigious *Enormities* that the World ever saw, but when the Sun withdrew his Light. I beseech you by the meekness and gentleness of Our Lord Jesus Christ, to consider the *Anti-Christianism* of this *William Prymme* and his *Complices*, in this one instance of His Majesties Most Christian compassion towards the *Papists*; for which those *Phanatical Men* so clamor'd against him, Viz. His Gracious Answer to this most reasonable Petition.

*The Humble Petition of Robert Courtesc, &c.*

"Most humbly shewing, That whereas the Petitioners have  
 "lately exhibited a Petition unto your Majesty, de-  
 "claring that for being Recusants, there are Writs out of your  
 "Highness Court of Exchequer, directed to the Sheriffs of *Lon-*  
 "*don* and *Middlesex*, to seize their Goods to Your Majesties  
 "use: Albeit, they have been always, and now are ready to  
 "compound according to Your Majesties most Gracious Fa-  
 "vor; and their mean Ability (being poor Trades-men,) which  
 "by reason of this contagious time; and other the weighty Af-  
 "fairs of Your Majesties Most Honorable Commission, they have  
 "not yet done, and so stand in danger to perish, unless Your Ma-  
 "jesty of your accustomed Clemency do extend your gracious  
 favor

"favor towards them, in giving order that the said Writs may  
 "be staid, which they most humbly pray. Since which time  
 "they humbly shew there are no other Writs come out of the  
 "Crown-Office to arrest their Persons.

"Therefore they do most humbly beseech your Majesty to  
 "take compassion of them and their poor Estates, and to give  
 "order that the said Writs may be staid, and that they may not  
 "be molested neither in their Persons or Goods, whilst they  
 "are upon composition with your Majesty, which they will  
 "endeavor to hasten with as much speed as may be.  
 "And as by duty bound, your poor Petitioners shall daily pray  
 "for Your Majesty long to Reign most happily over us.

*At the Court at Oatlands, 7 August 1637.*

"HIS Majesties pleasure is, that the Writs shall be staid,  
 "according to the desire of the Petitioners, &c.

*Fran. Windebank.*

Now let us see how this Blood-thirsty Man stirs up the *Beast*  
 with many Heads, to destroy the Lord Arch-Bishop of *Can-*  
*terbury.*

"They had (says he,) the Arch-Bishop of *Canterbury, Wren,*  
*Montague, Cosin,* with many other Prelates and Priests to  
 "introduce and establish their Popish Doctrins. To make way  
 for the reception of this Lye, he had spoken of the Arch-Bishops  
 endeavors to protect some Priests from the force of the Laws,  
 which is as probably true, as what he would prove by it, is cer-  
 tainly False. Here you see that the same *Spirit* which is so  
 bloodily set against the *Papists*, would have all those to pass  
 for *Papists* who joyn with them in a due *Veneration* of the  
*Ancient Fathers*, and acknowledge the *Church of Rome* (up-  
 on account of their acknowledging the *H. Scriptures* to be the  
 Word of God, and of their Profession to adhere to the *Four*  
*General First Councils*, &c.) to be a *True Church*. This was the  
 Crime of those Great Men, *Laud, Wren, Montague, Cosin.*  
 And

And here I shall beseech you to consider, whether if the *Church of Rome be a True Church*, (as all the True Sons of the *Church of England* have ever acknowledg'd;) we are not bound by our *Christianity* to exercise towards Persons of that *Communion*, not only *Common Charity*, but *Brotherly Love*? And since there is not a *Papist* in any of His Majesties Dominions, that denies that our Gracious Sovereign has as undoubted a Right to the *Crown* he possesses, as any Man living to any of his Possessions; do's not the profession of *Brotherly Love* oblige us to desire the *Abrogation* of those *Rigorous Laws*? There are no such Laws against the *HOBBISTS* or *SOCINIANS*, neither do I desire there ever should be; and yet I am sure there is not one of you will say that we owe any *Brotherly Kindness* to those *Monsters*. A learned *Papist* (who I suppose is still living in this Kingdom,) has done that Service to the *Church of England*, and indeed to the *Whole Church of Christ*, as to publish a compleat Confutation of the *Fundamental Error of the LEVIATHAN*, Viz. That there can be no *Idea* or *intellectual Representation* of an *Infinite Being*, or (to deliver it in *T. H's* own words,) that "A Man can have no Thought representing "any thing not subject to Sense. Now, what a grievous thing would it be to the Heart of any learned sincere Christian, to see *Hobbists* or *Socinians* insulting over so excellent a Person as a *Criminal*, &c. And as for the *Nobility* and *Gentry* of the *Communion of the Church of Rome*, we find most of them to be very ingenious and of generous Education: And is it not pity that there should be such Distance betwixt Us and Them, as to *Moral Friendship* and *Civil Conversation*, that we must be thought to desire that they should be still expos'd to the danger of being *Hang'd* or *Banish'd*; and that for what, as I have prov'd, do's not exclude them from a Right to Our *Brotherly Love*? have not many of them been the instruments of the *Divine Providence* in suppressing the late Rebellion? And many more would have hazarded their Lives in that Service, if they had been permitted to have joyn'd themselves with Our

Forces.

Forces. And is it not a sad thing to think that Men of *Traiterous* and *Rebellious Principles*, (for surely the *Kings Pardon* has not yet made them all *Converts*;) should live in hopes that one day they may see these Men *Hang'd* or *Banish'd*, who were so instrumental to defend Us against their *Violence*? I said in my other Letter, that the *Abrogation* of those Laws would contribute to the Peace and Tranquility, the ease and comfort of the Government of a Protestant Successor; that I had reason to say so, may be easily discern'd in the Reflections I have made upon the *Seditious* and *Traiterous* Practices of *William Prynne*, grounded upon the pretence of his proving the *King* to be a *Papist*, because the *Lenity* and *Meekness* of His *Heroick Spirit*, would not permit him to *Kill* or *Banish*, or *totally* to *impoverish* those Men whom He really thought to be some of His *Loyal Subjects*. Can we suppose that any of His Posterity will not follow the blessed Example of His Glorious Clemency, the true property of a *Great Spirit*? or can we suppose that those *infernal Hearts* which instigated *William Prynne* and his Fellows, will be *totally* extinguish'd in the Third or Fourth Generation? And if not, may not the like *Fatal Jealousies* and *Suspitions* upon the same Grounds be rais'd against any of His Majesties *Heirs* or *Successors* that were rais'd against His Father? I do most earnestly beseech you to ponder these things in your Hearts; and to keep your Thoughts pois'd with such *Equity*, that upon account of the *Meanness* of my Person, you may not make light of the Solidity of my Assertion. Let us of the *Church of England* take all occasions to make known to the World, that we are deeply sensible of His Majesties great Clemency and Fatherly tenderness towards us; and let us also rejoyce in the Mercy He has shewn to His and Our Enemies; let our chief Dependence be upon the *King of Kings*, not hoping for Defence against the *Papists* by the *Arm of Flesh*, or the silent *Threats* of those dreadful Laws, but by *trusting* in Him, by whom *Kings Reign*; from whose Mercy it is that Our King has

has oblig'd us with such gracious Promises, that it cannot be but that common Ingenuity should suggest unto us, not only the inclinations to yield Him all the Obedience which His Laws require, but also the satisfaction of those *Just Desires*, which are so clearly and unquestionably equitable as this: That since His Majesty do's so graciously protect Us in the Exercise of our own Religion, we would do what in us lies to secure Our *Fellow Subjects* that are of His Religion, for ever being destroy'd by a Law for being so.

I lately receiv'd a Letter from one in *London*, who would fain make me ashamed of my just and charitable Design. The Man is guilty of such gross *Immorality*, that I do not desire to have any private Correspondence with him; but since he appears so pert and hot in his way, as to bring such *false Accusations* against Me, who never saw or heard of Him, &c. That *I am carry'd in the stream of secular Interest*, and that *I desire our Church should fall, that the Church of Rome should stand more firm*, &c. 'Tis manifest he's an over-zealous Adversary to my Design, and may do some mischief with such little shews of a *Refutation* of my *Reasoning*, as he has here produc'd. I shall therefore let the World see what I have to say in Reply to his pretended Refutation, tho I despise his Calumnies.

" That single doughty Argument, by which you would  
 " defend your confident Proposal (if I could hope that the  
 " narrowness of an Epistle had hindred you from giving o-  
 " thers, it might have sav'd your Reputation,) comes to no  
 " more than this, That if a Man is found guilty of Murder,  
 " the Prince must not have him hang'd lest he should for-  
 " get his Filial Affection; or that the Law must indulge the  
 " wild whimsies of *Adamites* or *Muggletonians*, or any other  
 " extravagant Sect, lest (if punish'd) they shou'd not retain  
 " a Filial Affection for their Prince, the Father of their  
 " Country.



He has been pleas'd to save me the labor of Answering this, by shewing the great Disparity betwixt our Loyal Fellow Subjects that I plead for, and those most odious Sects that he mentions: "For he tells me that he *can assent* to me "in acknowledging the great Worth of many of the *Papish Religion*, whom I am proud (says he) to call my Friends. He must prove that a Man may be proud of the Friendship of some *Adamites* and *Muggletonians* too as Persons of Great Worth, or else his Comparison comes to nothing but *Malice* and *Impudence*: I will not say it is *Ridiculous*, but most *Irreligious*, being contrary to the *Principles*, not only of *Christian Religion*, but of *Common Humanity*. Seriously, I think very ill of the Man that makes sport of those words, a *Filial affection* for their Prince, the *FATHER* of their Country. I pray God to make Him and Me, and all His Majesties Subjects always mindful of the *Sacred Truth* those words do import.

"I cou'd very easily (says he,) and very sincerely too, give "a Flourish of Rhetoric in praise of His Majesties extraordinary Acts of Grace towards those who so ill deserv'd of him, "and can also assent, &c. but that the *Church of England* "shou'd submit to be ridden by the Pope, to declare its meek "and lowly Temper, is a Principle very obscure to me; or "that we shou'd throw up our Religion out of a vitious Humility, seems to be no less Ridiculous than Irreligious; but "I perceive you desire our Church shou'd fall, that the Church "of *Rome* may stand more firm.

Submit to be ridden by the Pope, and throw up Our Religion! What could be spoken more to the vilifying of Our Religion than this, That we cannot retain it if those rigorous Laws shou'd be Repeal'd? Certainly, if it be *the Truth*, as I assert it is, it would stand against the highest Storms of the fiercest Persecution. But what fear of suffering *Violence* in this Kings Reign, who do's so graciously protect Us? And surely we should not rejoyce the less in His Protection, because



there is no *Secular Punishment* inflicted upon those that *run* from us, or will not *come* to us. That to take off the Laws I have mention'd, wou'd be to give up our selves to the Power of the Pope, or to throw up our Religion is an *Absurdity* too gross to be believ'd by any Man, that has but so much Common Sense as to distinguish betwixt that *Legal Force or Authority*, by which we are *secur'd* from the *Violence* of others, and that by which we may destroy them. The *Papists* by the *Abrogation* of those Laws wou'd have no more Power over us than they have now, and much less *provocation* to *Malign* us. I leave it to this Man to give a *Flourish of Rhetoric*; I am only for a *Word to the Wise*. Tho he's pleas'd to make some *Sceptical* Reflections on those words of mine, *Divine Love*, and *Heavenly-minded*; sure I am, there is such a *Thing* as a *Principle of Divine Love*, which sways Me in this Undertaking; if upon daily and hourly Examination, I know any thing of the *Tendency* of my own *Thoughts* and *Affections*.

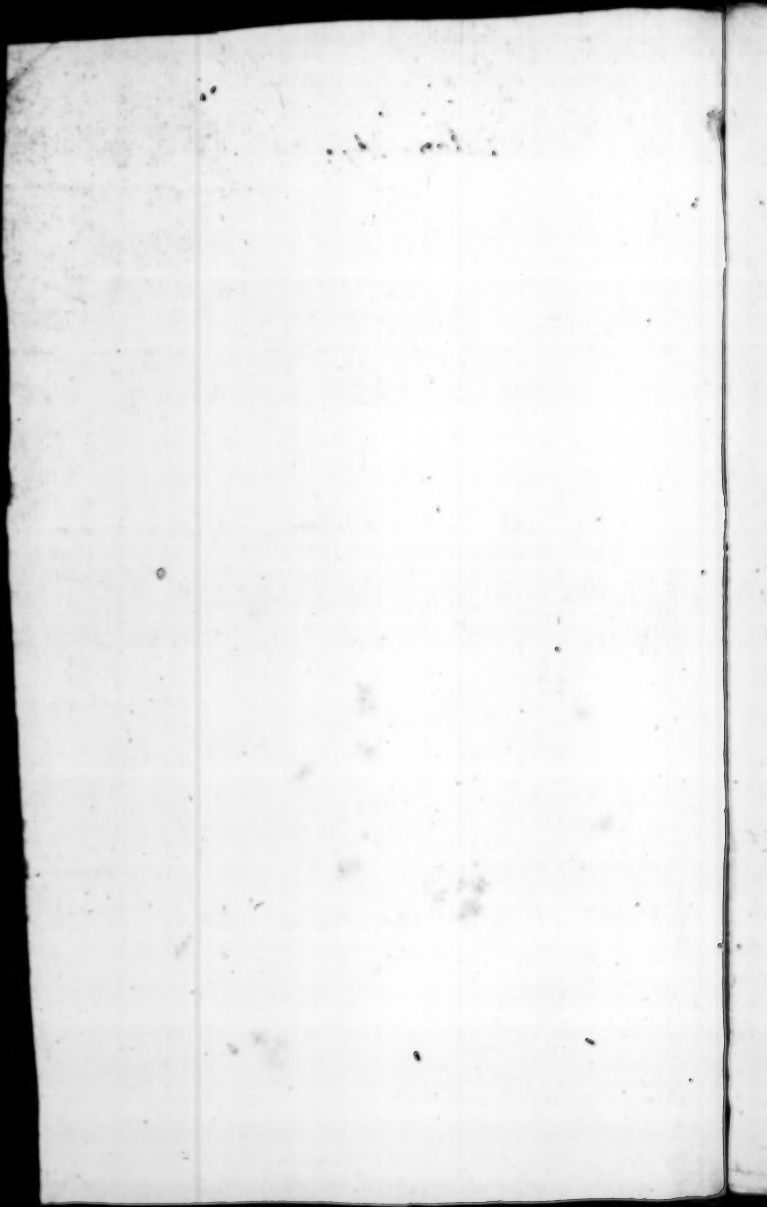
I have heard of some *Clamors* against Me, as if I undertook to vindicate the *vain* Pretence that some make of *tender Consciences*, in that Passage in my former Epistle,—“because they cannot do what their Consciences, supported by the concurring Judgments of thousands of sober and learned Men; oblige them not to do. I shall entreat you to consider that in those words, I plainly suppose, that 'tis probable that a Man may be put to death by those Laws, meerly for following the Dictates of a *real Tender Conscience*, which implies such an *Abhorrence* from all *Known Sin*, and from what a Man conceits that he certainly knows to be a *Sin*, that he would die rather than do it. It cannot be suppos'd that a *Traytor* or *Rebel* can be such a *conscientious Man*. That we ought to have a *favorable regard* to *Tender Consciences*; this Kingdom has been *admonish'd* again and again, by that incomparable *Heroic Sufferer* JUDGE JENKYNs. And now I shall beseech you to consider what prodigious mad Conceits those Men (who murther'd *Arch-Bishop Laud* upon *pretence of Justice*;) were driven unto by their *bloody Hatred* and *Inhumana-*

*Inhumanity against the Papists, stir'd up by the confident Harangues of William Prynne, and other indefatigable Self-conceited Scriblers. Some of the Articles against the Arch-Bishop, the Accumulation whereof they feign'd to be High-Treason, were these, That his Grace enjoyn'd the saying Second Service at the Communion Table, bowing at the Name of Jesus, the setting of Rails about the Communion Table, standing up at Gloria Patri. In one of the Printed Books of the Presbyterians, they say that it is impossible that the Common-Prayer should please God, because it pleases the Papists. Being agitated with such furious Conceits, what Hellish Contempt have they shewn of our Sacred Liturgie! Away, they cry, with those Rags of Popery, those Scraps of Prayer! Away with their Gloria Patri! their Te Deum! their Three Creeds! their Epistles and Gospels! yea, (*Horresco referens*) and away with the LORDS Prayer too! the saying of the LORDS Prayer is no better than a Charm! Thus they are so affrighted with Popery, that they run out of their Wits, and out of their regular Profession of Christianity; yea, some of them in plain terms defy'd the Christian Religion, by denying the Godhead of our Blessed Saviour. What a preparation was this for the reception of that most damnable Heresie of the Socinians, Viz. to teach people to abhor those Forms of sound Words, which contain the clearest Expressions that could ever be compos'd, of the Fundamental Points of Christianity, plainly and directly opposite to all the cursed Errors condemn'd by the Four First General Councils. I pray God we may all have the Grace to assent to what is True, to love what is Good, tho we find it amongst the Papists. I shall give you no further trouble at present, but to beseech you to joyn with Me in Praying continually that all His Majesties Subjects may duly observe that Injunction of the Blessed Apostle, "Let your moderation" (*ἡμετέρας ὑποψίας*) be known unto all Men. The LORD is "at hand.*

*I am*

*Your Affectionate Brother  
and faithful Servant*

T. E.



A

VINDICATION  
OF THE  
*Honour of* KING  
CHARLES I.

AGAINST

The Prodigious Calumnies of the  
REGICIDE, LUDLOW,  
Publisht in what He calls *A*  
*Letter from Major-General*  
LUDLOW, To Sir E. S.

---

—*Certare Malis urgentibus, Hoste puta-  
bam Devicto Mains, nec tam Fugisse Cavendo  
Adversa Egregium, quàm Perdomuisse Fe-  
rendo. SIL. ITAL. Lib. 6.*

---

Printed in the Year, 1691.

*Edm. Elys* The author

A  
 VINDICATION  
 OF THE  
 LIBRARY OF KING  
 CHARLES I.

AGAINST

The Pretensions of the  
 R. Librarian  
 Publishing the same  
 Letter from Sir John  
 LUDLOW, Bart. Esq.



Printed by J. Sturges, at the  
 Press of the Bodleian Library,  
 in the Strand, near the  
 Temple Church, London.

Printed in the Year 1649.  
 By J. Sturges.

## A Vindication, &c.

**I**T would be a very great *Extravagancy* for any Man to Attempt the Justification of All the Actions of the most Innocent of the Sons of *Adam*, that ever Sate upon a Throne, there being such Innumerable Temptations to *Error*, arising from the *Various Interests, Opinions, and Natural Inclinations* of Persons with whom He is to *Consult* in Private, or in Publick; and such Variety of Enormities in the Lives of the Multitude He is to Govern; and so Many of the Laws of the best Constituted Kingdome being liable to such Various Constructions

even in the Judgment of well-meaning People, and so apt to be Wrested by the Subtle Devices of Ingenious Lawyers; led by their *Ambition*, *Avarice*, or Desire of Revenge, &c. It is very easy to conceive how the most just Prince in the World may be Expos'd to the Obloquy of the *Populace* by the Attempts of such Lawyers, especially having fallen into some Real Errors, through the Common Infirmary of all Mankind either Harkning to Erroneous Counsels, or taking some *Unusual* measures in Opposition to the Strange, Unexpected, & Astonishing Proceedings of Seditious and Unreasonable Men. Sometimes the *Appearance* of Obligations arising from the Principles of Christian Severity, sometimes of Christian Lenity and Compassion may easily

easily impose upon the Judgment of the Best of Princes in opposition to what is *Really* more Fit, and Just. If a Prince take but such a *Liberty* in respect of the *Letter of the Law*, which Every Subject takes to himself, He's presently Exclaim'd against by the *Seditious*: as if a King in his Royal Capacity might not now, and then borrow a point of the Law, as the *Phrase is*, as well as his Subjects almost Every Day. When Kings seem to Neglect even the *Equity* of the Law, they ought not certainly to be Oppos'd in any other way, but what the Law Approves. I grant that King CHARLES the First had not Deserv'd the Character that has been Given Him by many Excellent Preachers in their Sermons on the Thirtieth of *January* (which LUDLOW most Im-



pudently, and Traiterously calls  
*The General Madding-Day*) if He  
 had Protected Bishop MOUNTAGUE  
 in such *Practices* as the *Rebels*  
 lay to his Charge: viz. 'That he  
 'impiously, and profanely scoff'd  
 'at Preaching, Lectures, Bibles,  
 'and all shew of Religion, &c.  
 'That his Scope, and End in his  
 'Books was to Encourage Popery,  
 &c. Letter p. 9. This Wonderful  
 Learned Man in his *Appeal to*  
 CÆSAR (mention'd by *Ludlow* in  
 this same page) has these very  
 words p. 48. which if the Reader  
 shall Consider he will most cer-  
 tainly acknowledge that what  
*Ludlow* and his Brethren would  
 make the World believe, concern-  
 ing this Excellent Person, is so  
 gross a LYE, that it could hardly  
 proceed but from the Mouths of  
 the most Impudent *Traytors*, and  
 Regi-

*Regicides.* 'I was bred a Member,  
 ' says He, of the Church of *Eng-*  
 ' *land*; brought up a Member of  
 ' the Church of *England*; therein,  
 ' by the means, and Ministry of  
 ' that Church, I received that Ear-  
 ' nest of my Salvation, when by  
 ' Baptism I was inserted into  
 ' CHRIST. In the Union and Com-  
 ' munion of that Church I have  
 ' lived not Divided with *Papist*,  
 ' nor Separated with *Puritan*.  
 ' Through the assistance of the  
 ' Grace of God's Spirit, which is  
 ' never wanting unto any that  
 ' seek Him, I hope to live and dye  
 ' in the Faith, and Confession of  
 ' that Church; than which I know  
 ' none, nor can any be nam'd in all  
 ' points more conformable unto  
 ' purest Antiquity in the best  
 ' times: which I trust to make  
 ' good against any, and all those

‘ *Brethren* in evil, *Papists*, and *Pu-*  
 ‘ *ritans*, whosoever; who looking,  
 ‘ and running two several ways,  
 ‘ do like *SAMPSON*’s *Foxes* joyn to-  
 ‘ gether in the Tail. If there be  
 ‘ any writing, preaching, saying,  
 ‘ or thought of mine, any thing  
 ‘ Deliver’d or Published against  
 ‘ the *Discipline*, or *Doctrine* of  
 ‘ THIS Church, I am sorry for it,  
 ‘ I revoke it, recant it, disclaim it.

What a kind of *Papist* A.B.  
 LAUD was let any Man Judge who  
 has read his Admirable Book A-  
 gainst FISHER. What will not this  
 sort of Men Say, who wou’d make  
 us Believe that These Two most E-  
 minent Champions of the Church  
 of *England*, were *Papists*? What  
 Mischief will they not undertake  
 to Do, who, after Forty years,  
 which the *Divine Goodness* has  
 given them, to Lead them to  
 Re-

*Repentance*, retaining their old  
*Hardness and Impenitent Hearts*,  
 Boast themselves in the MUR-  
 DHER of Their KING! Will the  
 ENGLISH *Nobility*, and *Gentry* En-  
 dure These things! Shall one of  
 the most Infamous Criminals that  
 ever were in the World thus *tram-*  
*ple* upon the CROWN OF ENG-  
 LAND! Letter p. 17. 'Having  
 ' thus shew'd you, says He, that  
 ' the King, which I Abdicated, &c.  
 I shall say no more in this Paper  
 but only to Vindicate the Memo-  
 ry of this Admirable Exemplar of  
 all True Piety from the Malicious  
 Aspersions of this Monstrous Cri-  
 minal in what He calls a Post-  
 script. ' Though King CHARLES  
 ' the First hated nothing more  
 ' than to Govern by *Precedent* yet  
 ' he would not Pray without it;  
 ' and none of the Liturgies suiting  
 ' his

his Fancy, he had recourse to a  
 Romance, as you may here see.

Does this *First-born of Impu-*  
*dence* conceit that we have never  
 read a Book Entituled *ERROR BACCHUS?*  
 Dares any man that has read  
 that Book Deny but that the  
 King had a Clear Speculation of  
 All the Methods of Christian De-  
 votion? I Challenge All the Ad-  
 versaries of our Liturgy to pro-  
 duce one Argument to Disprove  
 any thing this Blessed Prince has  
 written 'Upon the Ordinance a-  
 gainst the Common-prayer-book.  
 I cannot give an Account how  
 this Prayer came to be publisht  
 with the King's Works; but 'tis a  
 sign that those who found it writ-  
 ten with the King's own Hand  
 were not much conversant in Sr.  
*Philip Sidney's* *ARCADIA*, tho' it  
 be a Book not unworthy the per-  
 usal

usal of the Greatest Monarch ;  
 but there being in it a Mixture of  
 some *Indecent Imaginations* with  
 Many Noble, and Generous Re-  
 presentations of True Honor and  
 Vertue, 'tis pity some part of it  
 had not been *Expung'd*. But why  
 should the King Affect such Ex-  
 pressions, as had been Address to  
 an *Heathen Deity*, as *Ludlow* tells  
 us! Let any man Judge what a  
 Blessed Reformer this Fellow  
 would be of our Church and State,  
 who Knows so little of the Na-  
 ture of the *True God*, as to Despise  
 these Expressions of *Devotion*,  
 wheresoever he finds them. 'O  
 'All-seeing Light and Eternal  
 'Life of All things, to whom no-  
 'thing is so great that it may re-  
 'fist, or so small that it is contem-  
 'ned: look upon my misery with  
 'thine eye of mercy, and let thine  
 'in-

'infinite power vouchsafe to li-  
 'mit out some proportion of de-  
 'liverance unto me, as to thee  
 'shall seem most convenient. Let  
 'not injury, O Lord, triumph  
 'over me &c. I grant there may  
 be exceptions made against that  
 Expression, *Eternal Life of all*  
*things* &c. but it can never be Ap-  
 plied to an *Heathen Deity*: And by  
*Ludlow's* own Confession the King  
 did not use it, but these words in  
 the place of it, *O Eternal God*.  
 But why would the King have  
 such Regard to words in a *Romance*? *Answ.* Because He was  
 no *Phanatick*, but a *Sincere Ju-*  
*dicious Christian*, who will be Af-  
 fected with *Divine Sense* Exprest  
 in the Words of any Person what-  
 soever, wheresoever he Finds  
 them. Every True Christian in  
 Time of Adversity pours out his  
 Soul

Soul before the LORD in the *Sense* that is Express'd in these words of the Prayer above-mention'd: "O Lord, I yield unto thy will, and joyfully embrace what sorrow thou wilt have me suffer." The whole Prayer being so suitable to the Condition of that Gracious Prince in his greatest Sufferings, 'tis impossible but he should be pleas'd with the words being so plainly Expressive of such a Temper of Mind, which 'twas both His *Duty* and *Privilege* to retain under all the pressures of the heaviest of his Sufferings. That the *Book of Psalms*, the *Lords Prayer*, and all the Devotional part of the *Holy Scriptures* were the principal Instruments of this Princes Devotion, is a Truth so Evident that it cannot be Deny'd without discovering the Impudence



dence of a DEVIL, or REGICIDE.

I shall beseech the Vertuous Reader that he would be pleas'd to peruse these Three Papers, by wch I have endeavour'd to lay the Ax to the Root of that *Hypocrisy*, by which multitudes of well-meaning People have been Deceiv'd, and by which Such Men, as the Author of this Letter, have carried on their Designs to subvert the Foundations of all Our *Ecclesiastical Constitutions*.

The First I publisht of these Three Papers is Entituled, 'An-  
'imadversions Upon some Passages  
'in a Book Entituled, The True  
'Nature of a Gospel-Church, And  
'Its Government.

2<sup>d</sup> 'An Earnest Call To those  
'of Non-Conformists Who really Be-  
'lieve the Doctrine of The Holy,  
'Blessed, and Glorious Trinity,  
'To

' To come into the Communion  
 ' of the Church of *England*; That  
 ' By their Constant Regular Con-  
 ' fession of the Christian Faith  
 ' they may Confound the Devices  
 ' of those GAIN-SAYERS, whom By  
 ' their Separation they have so  
 ' much Encouraged.

3. ' Reflections on Certain Pas-  
 ' sages In Dr. OWEN'S Book, Enti-  
 ' tled, A Discourse of the Work  
 ' of the *Holy Ghost* in Prayer.

As to my *Succinct* way of *Con-*  
*troversial* Writing I have four  
 things to say for my self: First,  
 that Truth lies in a Narrow Com-  
 pass (το Ἀληθὲς ἐν Βεαχῇ κείται.) 2. That  
 all the Truth I assert in Opposition  
 to the *Sophisters* of this Age, is Set  
 forth already in a multitude of  
 large Volumes, like *GOLD Beat to*  
*an Ayerie Thinness*. 3. That it is  
 therefore more Difficult for any  
 So-

*Sophister* to make a Shew of Refuting me, because it is so Easy for the Reader to Remember the very Words, in which I Express my *Irrefragable Assertions*. 4. Since I use so Few Words, all the World may see I have no Design either to *Circumvent* my Reader, or to have any *Evasion*, if I should be Assailed with all the Force that my Adversaries can raise against me. I Trust in the *Father of Lights* so to Assist me by His *Holy Spirit* that my Life may never be so Dear to Me, as a Steadfast Resolution *To bear Witness to the Truth*.

**F A N I S**

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# AN ORDINANCE

For the Continuance and Maintenance of the  
ALMS-HOUSES & ALMS-MEN

CALLED  
POOR KNIGHTS,  
AND OTHER

Charitable and Pious Uses,  
Whereof the late DEAN and CANONS of  
*Windfor* were Feoffees in Trust.



*Thursday the Fifteenth of February, 1654.*

Ordered by His Highness the Lord Protector and the Council, That the Ordinance [Entituled, *An Ordinance for the Continuance and Maintenance of the Alms-Houses and Alms-Men, called Poor Knights, and other Charitable and Pious Uses, whereof the late Dean and Canons of Windfor were Feoffees in Trust*] being passed by His Highness the Lord Protector, with the Consent of His Council, on *Saturday the Second of September, 1654.* be Printed and Published.

*Hen: Scobell, Clerk of the Council.*

*London, Printed by Henry Hills and John Field, Printers to His Highness. MDCLV.*





A N  
ORDINANCE

FOR THE

Continuance and Maintenance of the Alms-Houses,  
and Alms-Men, called

POOR KNIGHTS  
And other Charitable and Pious Uses,

Whereof the late *Dean and Canons of Windsor*  
were Feoffees in Trust.

**H**is highness the Lord Protector  
being zealous to continue and  
establish all works and founda-  
tions tending to the Advance-  
ment of Learning, or any other  
Charitable and Pious Use or  
Uses whatsoever; and more particularly the  
Charitable and Pious Work and Foundation  
of the Alms-Houses, and Alms-Men, called  
Poor Knights, and of certain necessary Officers,  
(to wit, a Minister, a Weekly Lecturer, a Re-  
gister, a Chappel-clerk, a Sexton, a Clock-  
keeper



640  
 keeper and Bell-ringer, a Porter belonging to Windsor Castle; and also of Four Scholars, Whereof two in the University of Oxford, and two in the University of Cambridge, and of preaching in the said Castle and Town of Windsor, and Relief of the poor there; in relation Whereunto the late Dean and Canons of Windsor, were Feoffees in Trust of the Lands, Tenements and Hereditaments hereafter expressed for the Uses aforesaid: And His Highness taking notice, That the Commons of England in Parliament assembled, did by the late Act for Abolishing of Deans, Deans and Chapters, &c. and settling their Honors, Manors, Lands and Hereditaments in the actual Seisin and Possession of Sir John Wollaston, and other Trustees in the said Act named and their Heirs, Provide, That all and singular the Revenues, Rents, Issues, Fees, Profits, Sums of Money, and Allowances whatsoever, which before the First of December One thousand six hundred forty one, had been, and then ought to have been paid, disposed and allowed unto, and for the Maintenance of any Grammar-School or Scholars, or for or towards the Reparation of any Alms-house, or for any other charitable Use, payable out of any of the said Premises, should be and continue to be paid and allowed as they were before the said First day of December One thousand six hundred forty one, Any thing in that Act to the contrary in any wise notwithstanding, as in and by the said Act, amongst other things, more at large it doth and may appear: Since which Act His Highness being informed and fully satisfied, That the Lands



Lands and Tenements hereafter expressed, so by the said Act vested in the said Trustees are yet still charged and chargeable with the said charitable and pious Uses, with which the same were formerly chargeable; And his Highness resolving to continue, settle and establish for ever the said charitable and pious Work and Foundation, and likewise Governors for the better ordering, managing and disposing of the said Revenues to those charitable and pious Ends and Purposes, hath, by and with the consent of his Council Ordained, and it is Ordained by the Authority aforesaid, That the Lord Commissioner Whitlock, Lord President of the Council for the time being, Lord Wharton, Colonel Sydenham, Colonel Mountague, Colonel Mackworth, Colonel Jones, Francis Rous Esq; Provost of Eaton Colledge, Major General Skippon, Colonel George Fleetwood, Cornelius Holland, Symon Mayn, Esqs; Sir William Roberts Knight, Christopher Whitchcot Esquire, Sir John Thorowgood of Kensington, Edward Cresset, William Trumbel, Thomas Wood, Esqs; Doctor Thomas Cox, Nicholas Lockier, Nathaniel Ingelo, Fellows of Eaton Colledge; The Major of Windsor for the time being, Matthew Day, William Mills, Thomas Chapman Alderman of the said Town of Windsor, Richard Winch, Alexander Hays, Gentlemen, or any five or more of them; and such others whose usual places of habitation shall be at New-Windsor or Eaton, or within Thirty Miles of the same, which shall from time to time for ever hereafter be nominated and chosen in and to the places and steads of such of them as shall decease, or for just cause be removed by the

most part of them Which then shall be Govern-  
 nors, to be and succeed in the place and places  
 of him or them deceasing, or so being removed,  
 shall and may be Governour of the said Alms-  
 houses, and of the Members, Goods, Lands,  
 Tenements, Revenues and Hereditaments  
 of the same, at all times for ever hereafter :  
 And the said Governors and Alms-Houses  
 shall for ever hereafter stand and be incorpo-  
 rated, established and founded in Name and  
 in Deed of a Body Politique and Corporate,  
 to have Continuance for ever by the Name of  
 The Governors of the Alms-Houses of WINDSOR  
 Castle, and that the said Governors may have  
 a perpetual Succession for ever ; And that  
 they and their Successors may for ever here-  
 after have, hold and enjoy, and to all intents  
 and purposes, and shall from henceforth and  
 for ever stand and be actually seized and posses-  
 sed of the Structures, Messuages, Lands,  
 Rents, Revenues, Profits, Tenements and  
 Hereditaments hereafter mentioned, The  
 said Act for abolishing of Deans, Deans and Cha-  
 pters, &c. or any other Law or Statute to the  
 contrary notwithstanding ; That is to say,  
 The Structures or Alms-houses called The  
 Poor Knights Lodgings in Windsor Castle, With all  
 Rooms, Out-yards, Gardens, or any other  
 the Appurtenances thereunto belonging, in  
 as large and ample maner, to all intents and  
 purposes whatsoever, as the said late Dean  
 and Canons, or any person or persons claim-  
 ing by, from or under them, did or might en-  
 joy the same; and also of and in the several  
 Rectories and Parsonages, With all and sin-  
 gular their and every of their Rights, Mem-  
 bers

bers and Appurtenances, Lands, Tenements  
 and Hereditaments whatsoever hereafter ex-  
 pressed; that is to say, All those the Parso-  
 nages or Rectories impropriate of St. Germans,  
 Upwimborn, All Saints, Wimborn, Franckfalsn,  
 Shaw, Plimpton, S. Maries Plimstock, Sampford,  
 Spyny, Plympton, Mary Brigston, Broadwinch,  
 Ottrey, S. Mary Northam, Ipplepen, South-Mowl-  
 ton and Illington, lying and being in the severall  
 Counties of Cornwall, Dorset and Devon, some  
 or one of them; and all that the Rectory or  
 Parsonage impropriate of Aberguilly in the  
 County of Carmarthen; all that Rectory or  
 Parsonage impropriate of Mara alias Llangarth,  
 in the County of Brecon; and all that the Re-  
 ctory of Icorn in the County of Gloucester; and  
 all that the Rectory of East-Beachworth in the  
 County of Surrey; and all that the Rectory  
 or Parsonage impropriate of Iftleworth cum  
 Twickenham, in the County of Middlesex; and  
 all that the Rectory of Ikleton in the County  
 of Cambridge; and all that the Rectory of Ship-  
 lake in the County of Oxon; and all those the  
 severall Prebends of Alcamings and Urshfont,  
 together with the Parsonage of Urshfont, in  
 the County of Wilts, and certain Tythes be-  
 longing to the Prebend of Bedwyn, in the same  
 County; and also all those the severall Recto-  
 ries or Parsonages impropriate of Ambroshtu-  
 ry, Titcomb, Froxfield and Stapleford, in the said  
 County of Wilts, or by what other Name or  
 Names soever the said Rectories or Parso-  
 nages and Premises respectively are called or  
 known; together with all and every the  
 Gleab Lands, Tythes, Portions of Tythes,  
 Fruits, Profits, Emoluments and Appurte-  
 nances

nances whatsoever, to the said several Recto-  
 ries, Parsonages and Premises respectively  
 belonging, or in any wise appertaining or acce-  
 pted, reputed or taken as part, parcel or mem-  
 ber of them or any of them, late parcel of the  
 possessions of the late Dean and Canons of the  
 late Kings Free-Chappel of S. George in New-  
 Windsor, as Feoffees in Trust for the Uses  
 aforesaid (Except all such respective parts and  
 parcels of any the said Rectories, Parsona-  
 ges, Lands, Tenements and hereditaments  
 as have been heretofore sold by the Contract-  
 ors for Sale of Deans and Chapters Lands,  
 and for which any the Purchasers have paid  
 in the respective first Voyeties of their Pur-  
 chase Moneys) To be held for ever hereafter  
 by the said Governors and their Successors,  
 of His Highness the Lord Protector and his  
 Successors, in free and perpetual Alms, abso-  
 lutely acquitted, and for ever hereafter dis-  
 charged of, & from all Assessments and Taxes  
 whatsoever, ordinary and extraordinary, here-  
 tofore granted by Parliament or otherwise,  
 or by or upon any other pretence demanded or  
 claimed; And that the said Governors & their  
 Successors, by the same name, shall and may  
 have power, and are hereby authorized to De-  
 nise and Grant any of the before-mentioned  
 Rectories, Lands or Premises (the said Alms-  
 Houses and places of habitation heretofore de-  
 signed and used for the said Poor Knights, or any  
 of the Officers or Servants to the said Alms-  
 Houses belonging within the Castle of New-  
 Windsor aforesaid excepted) to any person or  
 persons whatsoever, not being a Governor or  
 Governors thereof, for or under, or not above



or exceeding the Term of the Twenty and one years in Possession, and not in Reversion; Whereupon shall be yearly reserved at least Three fourth parts of the true yearly value of the same, to be rated by a just Survey to be taken thereof within Ten years before every such Demise and Grant, and to take, require and purchase, and to sue and be sued, and to do, perform and execute, all and every other lawful act and acts, thing and things, good, necessary, or profitable for the said Incorporation, and the Charitable and Pious Uses aforesaid, in as full and ample maner and form, to all intents, constructions and purposes, as any other Incorporation, or Body Politique or Corporate, fully and perfectly founded and incorporated may do: And that the same Governors and their Successors for the time being, or any five or more of them, may make, have and use one Common Seal, such as they shall think fit, For the doing and confirming all and every thing and things, touching or in any wise concerning the said Incorporation, or the Charitable or Pious Uses aforesaid, other then such acts and things as are hereafter appointed to be done and performed by a greater number of the Governors.

And be it Ordained by the Authority aforesaid, That all and every Tenant and Tenants of the said Rectories, Parsonages, Messuages, Lands, Tenements and Hereditaments herein before mentioned, or any of them; and every person and persons claiming by, from or under them or any of them, shall henceforth pay the severall yearly Rents, Sums of Money, and other Annual Revenues and Profits

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arising out of the Premises respectively, unto the said Governours and their Successors, or unto such person or persons as they shall appoint in the House called The Governours House or Lodgings in Windsor Castle, belonging to the Poor Knights, or such other place as shall be appointed by the said Governours or any Nine or more of them, at such days and times as the same shall respectively become due and payable; and in default thereof, to suffer all such Forfeitures for Non-payment, as either heretofore they were, or hereafter they shall be subject to by any Covenants, Proviso's, or Agreements made between them the said Tenants, and the said late Dean and Canons, or the said Governours and their Successors.

And be it further Ordained by the Authority aforesaid, That the Governours and their Successors shall have, receive and take all such of the said yearly Rents and Sums of Money, and other Annual Revenues and Profits as became due and payable at any time since the last Payments thereof made, either to the said late Dean and Canons, or to the Parliament, or any authorized by them to receive the same, testified by their lawful Acquittances respectively; And shall and may call to accompt all and every the Tenant and Tenants of the said Lands and Premises, concerning any such Arrearages as aforesaid: And if any the said Tenants refuse to pay such Arrearages unto the said Governours and their Successors, or unto such person or persons as they shall appoint, Then the said Governours and their Successors, shall and may at their Election either take the aforesaid Forfeitures,

or bring an Action of Debt against every such Tenant or Tenants, person and persons, his and their Heirs, Executors and Administrators, in any of the Courts at Westminster or elsewhere, and recover the same with Costs and Damages; In which said last mentioned Action or Actions of Debt, no Defendant or Defendants shall be admitted to plead any Statute or Statutes of limitations of Actions, Any Law, Statute or Statutes to the contrary in any wise notwithstanding.

And be it Ordained by the Authority aforesaid, That the said Governours and their Successors, shall for ever hereafter, out of the Lands, Tenements, Rents and Revenues hereby established, maintain the said Alms-houses and the Members of every of them, and shall order, rule and govern the same, according to such Statutes as are to be found amongst the Statutes of the late Dean and Canons of Windsor, touching or concerning the said Alms-houses, and other the said Charitable and Pious Uses, or by such other Statutes, Rules and Orders, as shall at any time be conceived and made by the said Governours, or any five or more of them, under their common seal, for the better rule & government of the same, not being superstitious nor derogatory to the Government now established, nor repugnant to any the standing Laws of this Nation: And the said Governours and their Successors, or any nine or more of them, are authorized and hereby enabled from time to time, to place such person or persons (as have faithfully served the Commonwealth as Commission'd Officers in the Army, and are now  
out

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 out of Commission, and incapable of doing  
 Service, either by reason of Age, or for want  
 of some Limb lost in their Service: provided,  
 that since their said service done for the Com-  
 monwealth, they have not acted any thing  
 prejudicial to the Commonwealth, nor are dis-  
 satisfied with the present Government in the  
 said Alms Houses, in any place which now is,  
 or hereafter shall be void, as they shall think  
 most deserving: Provided always, That the  
 Recommendation, Approbation or Consent  
 of his Highness the now Lord Protector du-  
 ring his natural Life, and his Successors, for  
 the placing of such person or persons respec-  
 tively, be first had and obtained.  
 And be it Ordained by the Authority afore-  
 said, That the said Governours and their Suc-  
 cessors, or any Nine or more of them, shall  
 have Power to remove any that now are, or  
 hereafter shall be Preachers in the Town and  
 Castle of New Windsor, for Scandal or other  
 just cause, and within Three moneths next  
 after any of them so removed, or after the de-  
 cease of any of them, to elect in the place of  
 him or them so removed or deceased, such able,  
 learned and godly Preachers, as they shall  
 think most deserving. And shall from time to  
 time choose such fit person or persons into the  
 place or places of Register, Chappell Clerk,  
 Sexton, Clock-keeper and Bell-ringer, and  
 Porter, as they shall finde able and honest,  
 when they come to make an Establishment  
 under their Common Seal: And the said Go-  
 vernours and their Successors, or any Nine or  
 more of them, are hereby further authorized  
 and enabled, to make choice of Four Scholars  
 from



from time to time as they shall think fit, to be sent to the Universities aforesaid; And are hereby further authorised to make such Allowance to the said Preachers, the said Four Scholars, the said necessary Officers, and the said Alms-men, and so far to relieve and employ the poor at work, and repair the Church or Chappel in Windsor Castle, and the said Alms-houses, as the Rents, Revenues and Profits any way arising from the Premises can any ways bear or be charged with.

And whereas his highness is likewise informed, That Sir Peter Lemeir and Sir Francis Crane, Knights, deceased, intended a further Addition of Five poor Knights or Alms-men to those formerly in Windsor Castle, did by their several last wills and Testaments devise and give a certain Proportion of Land and Money for the Erecting of Five houses, and competent maintenance for such additional Alms-men or Poor Knights so to be established as aforesaid; Be it therefore Ordained by the Authority aforesaid, That the said Five Alms-men or Poor Knights so to be added, shall be of the Foundation, and under the Government and Rule aforesaid: And the said Governors, or any five or more of them, are hereby authorized to call before them the Executors or Administrators, and all and every person and persons any way concerned in the execution of the wills of Sir Peter Lemeir and Sir Francis Crane touching the Premises, and so require the same to be done and settled accordingly; And to make such Laws, Orders and Decrees for the Settlement thereof, not derogatory to the Government hereby established, as

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are agreeable to the wills and Intentions of the said Sir Peter Lemeir and Sir Francis Crane, and most convenient and necessary for the Establishment and Maintenance of the said Additional Alms-Hen or Poor Knights, and the same to certifye and return under the Hands and Seals of the said Governours, or any five or more of them, into the Court of Chancery.

And it is hereby Ordained, That the Lords Commissioners of the Great Seal of England for the time being, shall require and inforce the due execution and performance of the said Orders and Decrees, as in other Cases of Charitable Uses is usually done and performed.

And forasmuch as his highness is informed and fully satisfied, That the Rectories, Parsonages, Lands, Tenements and Hereditaments, and Premises before specified, after the expiration and determination of the severall Estates and Terms of years now in being, may be improved over and above the present Rents and Sums of Money reserved, due or payable upon any Demise, Lease or Grant now in being of the Premises, which do in the whole amount unto the Sum of Eleven hundred eighty six pounds thirteen shillings and five pence by the year.

And for that also it is the true intent and meaning of his highness, that the said Charitable and Pious Uses shall be fully satisfied and performed from henceforth and for ever, out of the Rents, Issues, Revenues and Profits of the Premises, his highness hath, by and with the Consent of his Council Ordained, and it is Ordained by the Authority  
afore-

aforesaid, That all and singular the Rents, Sum and Sums of Money, Issues, Revenues and Profits of all and every the Rectories, Parsonages, Lands, Tenements, Hereditaments and Premises before mentioned, over and above the Sum of Eleven hundred eighty six pounds thirteen shillings and five pence, wherewith the same Premises stand charged to the charitable and pious Ends and Purposes aforesaid, shall be and remain from henceforth and for ever, at the onely Disposition and Appointment of His Highness and His Successors, to such Uses, Intents and Purposes as His Highness, with the Assent of His Council, shall from time to time limit and appoint, Any thing in this present Ordinance contained to the contrary in any wise notwithstanding.

Passed 2 September. 1654.

Thursday the Fifteenth of February, 1654.

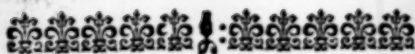
Ordered by His Highness the Lord Protector and the Council, That the Ordinance [Entituled, *An Ordinance for the Continuance and Maintenance of the Alms-Houses and Alms-Men, called Poor Knights, and other Charitable and Pious Uses, wherof the late Dean and Canons of Windsor were Feoffees in Trust*] being passed by His Highness the Lord Protector, with the Consent of His Council, on *Sunday* the Second of September, 1654. be Printed and Published.

Hen. Scobell, Clerk of the Council.

London, Printed by Henry Hills and John Field, Printers to His Highness. MDCLV.



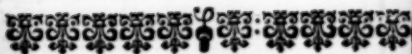
*Curiam*



*John Rump*

Licensed Nov. 2. 1677.

*Ro. L'Estrange.*



# ENGLAND'S Remarques:

Giving an Exact Account of the  
Several *Shires, Counties, and Islands* in  
ENGLAND and WALES.

In every of which you have,

- I. How the County is bounded.
- II. The Length, Breadth and Circumference.
- III. The Temperature of the Air, and Fertility or Barrenness of the Soil.
- IV. What Commodities each Shire or County affordeth.
- V. In what Diocess, & how many Parishes in it.
- VI. The Number of Parliament-Men, Hundreds and Market-Towns.
- VII. In every Shire you have the Name of the City or Shire-Town, with the Latitude thereof, and how it bears, with the reputed & measured distance of the same from *London*, the Road to the same; how Governed, and the Coat of Arms, and what other things are therein Remarkable.
- VIII. You have the Names of such Noble Families as have been Dukes or Earls of each County since their first Constitution.
- IX. Whatsoever is Eminent or Remarkable throughout the whole Kingdom.

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*London*, Printed for *Langley Curjis* in Goat-Court upon *Ludgate-Hill*, 1678.

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*Will:* TO THE *For*

READER.

*His*

*Book*

**T**HE Apophthegme of Chilo, One of the Seven Wise-Men of Greece ( *Noice teipsum* ) was not unworthily Consecrated to Apollo at Delphos. None being a competent Judge of others, who doth not first know himself; and no person can judge of another Countrey, unless he knows his Own: Therefore *Noice Patriam* is as necessary an Adige ( especially to those whose Ample Fortunes and Natural Inclinations call them into Foreign Countreys ) As Chilo's *APOPTHHEGME* is to all

A 3.

Persons;



## The Epistle to the Reader.

*Persons whatsoever. Many in this Age travel into France, and other Adjacent Countreys, and perhaps at their Return are able to give you an Account how many Provinces, &c. are contained in the Countrey they have Travelled, when at the same time they scarce know any more Land in England than their Fathers or their own Inheritance. But here (as in a Map) you may at first View give an Account of any thing Remarkable in England, be the Question asked either in England or Foreign Parts; Which by perusing this Little Manual you will soon find.*



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Counties in *England*.

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St-Michael





# Bark-Shire,

**T**His Shire is bounded on the North-side by the River of *Thames*, dividing it from *Bark-shire* and *Oxford-shire*— On the South by *Hant-shire* — On the East by *Surrey* — And on the West by *Wiltshire* and *Gloucester-shire*.

It containeth in Length 46 Miles — In breadth 25 — In Circumference 132.

The Temperature of the Air, is Pleasant, sweet, and for variety of Prospects very delightful, for it is that particular inferior to none.

The Commodities are Corn, Cattel, Cloath, Wood and Water.

It is in the Diocess of *Salisbury*, and hath in it 40 Parishes, and out of this Shire are elected 9 Parliament Men.

Knights	2 <i>Wallingford</i>	2
<i>Windsor</i>	2 <i>Abingdon</i>	1
<i>Reading</i>	2   ———	

It is divided into Twenty Hundreds, viz.

<i>Farington.</i>	<i>Faircrosse.</i>
<i>Ganfield.</i>	<i>Braye.</i>
<i>Hormer.</i>	<i>Reading.</i>
<i>Cake.</i>	<i>Charlton.</i>
<i>Wansing.</i>	<i>Sonning.</i>
<i>Shrivenham.</i>	<i>Cookham.</i>
<i>Lainborn.</i>	<i>Wargrove.</i>
<i>Kentbury.</i>	<i>Bernersh.</i>
<i>Westisle.</i>	<i>Riplefsmore.</i>
<i>Morton.</i>	<i>Theale.</i>

And in these Hundreds are Twelve Market-Towns, viz.

<i>Abbingdon M. and Fr.</i>	<i>East-Isley W.</i>
<i>Wallingford Tu. and F.</i>	<i>Newberry Th.</i>
<i>Faringdon Tu.</i>	<i>New-Windsor Sa.</i>
<i>Oakingham Tu.</i>	<i>Wansing Sa.</i>
<i>Maiden-Head W.</i>	<i>Reading Sa.</i>
<i>Hungerford W.</i>	<i>Lainborne.</i>

This Shire hath formerly had in it six Castles, of which there now remains only that magnificent one of *Windsor*, one of his Majesties Palaces — In this Castle the Victorious Prince *Edward* the third was born — In it is instituted the most honourable Order of the Garter of *St. George*, a signal of Martial Prowess — And in the Chappel of this Castle there lye interred the Bodies

Bodies of Henry the 6. Edward the 4th. Henry the 8th and (as is supposed) of King Charles the First. The first Institution whereof was in Anno Dom. 1350. And those that first received the order were,

Edward the 3d.	John de Mobus K.
Edward Prince.	Hugh Courtney K.
Henry Duke of Lancaster.	Tho. Holland K.
Tho. Earl of Warwick.	John Grey K.
Captain de Boneb.	Ri. Fitz-Simon K.
Ralph Earl of Stafford.	Miles Stapleton K.
W. Mountecut E. of Sal.	Tho. Wall K.
Roger Mert Earl of March.	Hugh Wrothsfley K.
John de Lisle Knight.	Nele Loring K.
Tho. Burwash K.	John Chandos K.
Jo. Beauchamp K.	James de Andley K.
	Ortho. Holland K.
	Henry Erme King.
	Zanebet Dabridge
	Will. Paganell K.

The Chief Town is *Reading*, lying in the Latitude of 51 degrees, 28 min. And West from *London*, and is distant therefrom 32 Miles, viz. To *Cole-Brooke* 15, to *Maiden-head* 22, to *Reading* 32, but by more accurate and late Admeasurement, it is found to be 44 Miles, distant from *London*.

The Town of *Reading* is Governed by a Mayor and Aldermen.

The Arms of the County : The Field is *Argent*, three Castles *Gules*, over the middlemost a Bucks Face erect of the second Horned *Or*,—On a chief Vert, between the Bucks Horns the Arms of *England* and *France* Quartered.

### Remarkable things in this Shire.

In the year of our Lord 1387. And in the 11 year of *Richard* the 2d. At *Radcot-bridge*, *Tho.* Duke of *Glocester*, the Earls of *Arundel*, *Warwick*, *Derby* and *Nottingham*: Encountered with *Robert Vere* Duke of *Ireland*, maintained against them by King *Richard* the 2d. Where the said Duke was put to flight, who with swimming over the *Thames* hardly escaped drowning. In this Encounter in the Dukes behalf *Sir Tho. Molineux* Constable of *Chester*, with many others lost their lives.

In the year 1100. At *Enchamsted* in this Shire a Well boyled up with streams of Blood for 15 days together, the Water of this Spring making red all other Water where it came.

In this Shire is the Vale of *White-Horse* one of the Fruitfullest Vales of *England*.

Bedford-



# Bedford-shire.

**T**His Shire is bounded on the East by *Hertford-shire* and *Cambridge-shire* — On the West by *Buckingham-shire* — On the South by *Hertford-shire* — On the North by *Northampton-shire* and *Huntington-shire*.

It containeth in length 24 miles — in breadth 12 miles — in Circumference 72 miles.

The Air in this Shire is very Temperate and hath very plenteous Soyl in the *North* part thereof, occasioned by the watering of the River *Ouse*, which often overfloweth it, the *Southern* part is not so fertile, but is made to be so by industry, and it yieldeth the best Barley in *England*, — The Country is generally Champion, but in many places intermixed with Meadow and Pasture-grounds.

The Chief Commodities are Corn, Cattle, Butter, Cheese and Poultry.

It is in the Diocess of *London*, and hath in it 116 Parishes, and out of this Shire are elected 4 Members to sit in Parliament,

Knights	2   <i>Bedford</i>	2
	B 3	It

It is divided into Nine Hundreds, viz.

<i>Stoddon.</i>	<i>Biggleswad.</i>
<i>Willy.</i>	<i>Elifton.</i>
<i>Barford.</i>	<i>Flitt.</i>
<i>Redbornspike.</i>	<i>Manstead.</i>
<i>Wixamtree.</i>	

And in these Hundreds are 10 Market-Towns, viz.

<i>Luton, Monday.</i>	<i>Amptbil, Th.</i>
<i>Bedford, Tu. and Sa.</i>	<i>Woburn, Fr.</i>
<i>Leighton, Tu.</i>	<i>Shefford, Fr.</i>
<i>Bigglesworth, Tu.</i>	<i>Tuddington, Sa.</i>
<i>Dunstable, Wed.</i>	<i>Patton, Sa.</i>

In this Shire were some Castles, viz. *Woodhill*, *Luton*, *Finsford* and *Amptbil*, an Honour now belonging to the Crown.

The Chief Town in this Shire is *Bedford*, lying in the Latitude of 52 degrees 10 m. and bears N. W. by N. from *London*, and is distant therefrom 40 Miles, viz. Thus, From *London* to *Barnet* 10. To *St. Albans* 20. To *Luton* 28. To *Barton Clay* 33. To *Bedford* 40. but by a more accurate Admeasurement it is found to be 48 miles distant from *London*.

Through the Town of *Bedford* runneth the River *Ouse*, having a Stone-bridge over it ——— This Town is governed by a Major, Two Bayliffs, two Chamberlains; a Recorder, a Town-Clerk and 3 Serjeants with Maces.

The Arms of the Town of *Bedford*, is a Demy-Eagle, the Wings displayed over a Castle upon a Hill, all Proper. The

## Bedford-Shire.

7

The Names of those honourable Families which have the Titles of Dukes and Earls of *Bedford*.

<i>John Plantaginet.</i>	}	<i>Dukes.</i>
<i>George Nevell.</i>		
<i>Ingelram Covey.</i>	}	<i>Earls.</i>
<i>John Russell.</i>		

On New-years day 1399 (just before the War between the two Houses of *York* and *Lancaster* began) the above mentioned River *Ouse* suddenly ceased its Course, and stood still, so that men did pass three Miles together on foot in the depth of the Channel, and backwards the Waters swelled up to a very great height.

It is storied that once in *Bedford* Town *K. Offa's* Leaden Tomb hath often appeared to such that look not after it, but to them that seek for it, it never appears.

At *Aspel Gowrie* in this Shire near *Woburn*, is a certain Earth which turneth Wood into Stone, and that a Wooden Ladder was to be seen in a Monastery neer adjoining, which having lain a good while covered with this Earth, was digged out again all stone.

*Dunstable* a Town in this Shire standing upon a Chalkey-Hill, hath 4 streets in it, and in each of them a Pond, which are fed only with Rain (for they have not a Well in the Town less than 24 Cubits deep) and yet these Ponds are never dry.





# Buckingham- Shire.

**T**His Shire is bounded on the East by *Bedford-shire* and *Hertford-shire* — On the West by *Oxford-shire* — On the South by *Bark-shire* — And on the North by *Northampton-shire* and *Bedford-shire*.

It containeth in Length 39 Miles — In breadth 18 — and in Circumference 138.

The Air in this Shire is very pleasant, wholesome and temperate, yielding good content, both to mind and body. — The soyl is Rich, Fat and Fruitful, yielding abundance of Grasse, Corn, and Cattle, for it maintains an infinite number of Sheep whose Fleeces are much admired for their fineness through the whole *Turkish* Empire.

The Shire is chiefly divided into two parts by the Chiltren Hills which run through the Middle thereof — The Vale below is Plain and Champion, a Clay stiff and rough Soyl, naked of Wood, but abounding in Meadow, Pasture, and Tillage.

It is in the Diocess of *London*, and hath in it 185 Parishes, and out of this Shire are Elected

Four

# Buckingham-shire.

91

Fourteen Members to sit in Parliament.

Knights	2	Agmondesham	2
Buckingham	2	Wendover	2
Cheping-Wiccomb	2	Merlow	2
Aylesbury	2		

It is divided into Eight Hundreds, viz.

Newport.	Aylesbury.
Buckingham.	Burnham.
Coistowe.	Disborough.
Ashenden.	Stoke.

And in these Hundreds are 15 Market-Towns, viz.

Oulney, Mond.	Ivingoe, Fr.
Amersham, Tu.	Higb Wickham, F.
Cole-brooke, W.	Buckingham, S.
Chebbam, W.	Newport, Sat.
Winslow, Th.	Alisbury, Sa.
Wendover, Th.	Risborough, Sa.
Baconfield, Th.	Great Marlow, Sa.
Stony Stratford, Fr.	

This Shire hath been strengthened with 4 Castles now all demolished.

The Chief Town in this Shire is *Buckingham*, lying in the Latitude of 52 degrees 2 minutes, and bearing from *London* N. W. by W. and is distant therefrom 44 Miles, viz. From *London* to *Allen* 6. To *Uxbridge* 15. To *Amersham* 24. To

Wendover 30. To Aylesbury 34. To Buckingham 44. but by more accurate Admeasurement 60 Miles. This Town is pleasantly seated upon the River Ouse, which circuites the Town on every side saving the North, and over it are 3 Stone-Bridges ———

The names of these Honourable Families who have born the Titles of Earls of *Buckford*.

*Walter Gifford*, Earl.

*Richard Stanbow*, Earl.

*Thomas of Woodstoke*, Earl.

*Humphry Stafford*, Earl.

The Town of *Buckingham* is governed by a Bailiff, and 12 Principal Burgeffes.

The Arms of the Town of *Buckingham* is Party per Pale, Gules and Sable, over all a Swan Argent Crowned and chained Or.

### Remarques in this County.

There is little remarkable in this Shire, only in it grows abundance of Beech in the Chalky part of it, ——— The Sheep bred in the Vales have exceeding fine Fleeces, and where their Land is worn out (as about *Marlow*) they enrich it again by Chalking of it, so that it bears Corn abundantly.

Cam.



# Cambridge- Shire.

**I**S bounded on the East by *Suffolk* and *Norfolk* — On the West by *Bedford-shire* and *Huntington-shire* — On the South by *Essex* and *Hertford-shire* — And on the North by *Lincoln-shire*.

This Shire containeth in Length 35 Miles — In Breadth 20 Miles — And in Circumference 130 Miles.

*Cambridge-shire* cannot be commended for a serene or wholesome Air, especially the Northern parts thereof, for that the Fens do so infect the Air thereabout.

Their chief Commodities are Cattle, Malt and Saffron.

It is in the Diocess of *Ely*, and hath in it 163 Parishes — And out of this Shire are elected to sit in Parliament.

Knights  
University of }  
Cambridge. }

2. Town of Cam- }  
bridge. }

2

It is divided into Seventeen Hundreds, viz.

<i>Wisbich.</i>	<i>Northstowe.</i>
<i>Girvij or Wichford.</i>	<i>Chesterton.</i>
<i>Ely.</i>	<i>Papworth.</i>
<i>Stapleham.</i>	<i>Stow.</i>
<i>Cheveley.</i>	<i>Wetherlee.</i>
<i>Raddesley.</i>	<i>Arningford.</i>
<i>Stane.</i>	<i>Tripelow.</i>
<i>Chelford.</i>	<i>Willesford.</i>
<i>Flendish.</i>	

And in these Hundreds are Eight Market-Towns, viz.

<i>New-Market, Tues.</i>	<i>March, Frid.</i>
<i>Caxton, Tues.</i>	<i>Cambridge, Saturd.</i>
<i>Royston, Wed.</i>	<i>Wisbich, Saturd.</i>
<i>Linton, Thurs.</i>	<i>Ely, Saturd.</i>

The Principal Town in this Shire is *Cambridge*, which (as *Robert de Reymington* tells us) was made a University in the Reign of King *Edward* the First; but far more ancient, if it be true that is said, it was built by *Cantabar* a Spaniard, 379 years before the Birth of Christ. However,

This University is situate in the Latitude of 52 deg. 12 min. and lies N. by E. from *London*, and is distant therefrom 44 Miles: As from *London* to *Waltham* 12 Miles; to *Ware* 20. to *Puckeridge* 25. to *Barkway* 32. to *Cambridge* 44—But by a more accurate Admeasurement, the distance of *Cambridge* upon the Road is 52 Miles.

The

The University of Cambridge consisteth of these  
several Colledges and Halls, viz.

Colledges and Halls	Founded by	Anno Domini
<i>St. Peters-House.</i>	<i>Hugh de Balsbam, B. of Ely.</i>	1284.
<i>Clare-Hall.</i>	<i>Richard Badow, C. of the Uni.</i>	1326.
<i>Pembroke-Hall.</i>	<i>Mary St. Paul.</i>	1343.
<i>Conville and Cajus.</i>	<i>Edmund de Genn and Cajus.</i>	1348.
<i>Trinity-Hall.</i>	<i>Will. Bateman, B. of Norwich.</i>	1350.
<i>Corpus-Christi.</i>	<i>H. of Monmouth, D. of Lancaster.</i>	1351.
<i>Kings-Colledge.</i>	<i>K. Henry the VI.</i>	1441.
<i>Queens-Colledge.</i>	<i>Margaret, Wife to K. Henry the VI.</i>	1448.
<i>Katharine-Hall.</i>	<i>Robert Wood, Lord Chan. of the Uni.</i>	1475.
<i>Jesus-Colledge.</i>	<i>John Alcock, Ch. of England.</i>	1496.
<i>Christ's and S. John's.</i>	<i>Margaret, Coun- tess of Richmond</i>	1505. 1508.
<i>Magdalen.</i>	<i>Tho. Andley, Chan. of England.</i>	1519.
<i>Trinity.</i>	<i>K. Henry the VIII.</i>	1546.
<i>Emanuel.</i>	<i>S. Walter Mildmay, C. of the Exch.</i>	1582.
<i>Sidney. Suffex.</i>	<i>Francis Sidney, Chan. of Suffex.</i>	1598.

The

The Town of Cambridge is Governed by a Mayor and Aldermen.

Cambridge-Arms: The Field is Gules, a Bridge with three Wall-Towers on it Proper.—In Chief a Flower-de-luce Or, between two Roses Argent.

### The Names of the Earls of Cambridge since the first Constitution.

William, Brother to Ranulph, E. of Chester.	Edward, D. of York.
John of Benand, Uncle to Philip, Q. to Edm. III.	Richard, E. of Cambridge.
William, Marquess of Jurs.	Richard, D. of York.
Edmund of Langley, D. of York.	James D. Hamlington.
	Charles Stuart, Duke of York.
	Suffex and Sidney, Collateral.

### Remarques in this County.

The Herb called *Scordium* (or *Water-German-der*) groweth very plentifully in the Fens, of which the Cordial *Diastordium* is made.

Water-Howl are so plentiful about the Fens, that (saith Mr. Speed) five Men may be well satisfied with that kind of food for less than an half-penny.

In the Fen-Grounds also, when they have mowen their Grass (or *Lie*, as they call it, which is very rank) so much as will serve their turns, they do in November set fire on the rest, and the season following it comes up again in abundance.

The Shire.



# Cheshire.

**I**T is bounded on the East by *Derbyshire* and *Staffordshire* — On the West by *Derbyshire* and *Flinthshire* — On the South by *Shropshire* and *Derbyshire* — On the North by *Lancashire*.

It containeth in Length 45 Miles — In Breadth 32 Miles — And in Circumference 145 Miles.

The Air for temperature and the Soil for fertility is inferior to none, and far exceeding the neighbouring Counties; although the Climate be cold, yet the warmth of the *Irish* Seas melt the Snow sooner than in other Countries, and the Inhabitants are generally long liv'd.

The chief Commodities are Corn, Cattle, Sheep, Fish, Fowl, Mil-stones, and Cheese plenty, and the best in all *England*.

It is in the Diocess of *chester* and hath in it 85 Parish-Churches, and 38 *Chippes* of Ease — And out of this Shire are Elected 4 Members to sit in Parliament.

Knights

2 | *Cheshire*

It



It is divided into Seven Hundreds, viz.

*Wiceball.*

*Eddesbury.*

*Broxton.*

*Bucklow.*

*Northwich.*

*Macclesfield.*

*Nantwich.*

And in these 7 Hundreds are 13 Market-Towns.

*Malpas, Monday.*

*Maxfield, Monday.*

*Altrincham, Tuesday.*

*Tarvin.*

*Frodsham, Wednes.*

*Saebich, Thursday.*

*West-Chester, Wednesday and Saturday.*

*Northwich, Friday.*

*Stofford, Friday.*

*Nantwich, Saturday.*

*Middlewich, Saturd.*

*Congleton, Saturday.*

*Huntsford, Saturday.*

The principal Town in this Shire is the City of *Chester*, lying in the Latitude of 53 deg. 16 min. — bearing from *London* North West, and distant therefrom 140 Miles, thus — To *Barnet* 10 — To *St. Albans* 20 — To *Dunstable* 30 — To *Brickhill* 37 — To *Stony-Strasford* 44 — To *Toucester* 50 — To *Dauntrey* 60 — To *Coventry* 82 — To *Colefil* 90 — To *Lichfield* 102 — To *Stone* 120 — To *Wich* 135 — To *Chester* 150.

This City was raised from the Fort of *Ostoria*, Lieutenant of *Britain* for the Emperor *Claudius* — Over the River *Dee* is a Stone-Bridge built upon 8 Arches, at either end thereof is a Gate, and from them Gates issue the Walls of the City in a Quadrangular form high and strongly built. In this

this Wall are 4 Gates, 3 Posterns and 7 Watch-Towers. On the South part of the City is a stately Castle built in a Circular form, and a Courtyard about it enclosed with a circular Wall ——— In the North part is the Minster the Bishop's See ———

This City was incorporated by K. Henry the 7th; and is yearly governed by a Maior with Sword and Mace before him, 2 Sheriffs, 24 Aldermen, a Recorder, a Town-Clerk and a Sergeant of Peace, 4 Sergeants and 6 Yeomen.

The Arms of the County Palatine of *Chesler* is, Azure, Three Garbs or Wheatheaves Or. A Dagger Erect Proper.

The Arms of the City of *Chesler* is, In Pale dexter Gules, Three Demy Lyons Guardant, Or.

The Nobility of this County, namely the Earls of *Chesler*, since the Norman Conquest.

<i>Hugh Lupus.</i>	<i>Ranulph Gernones.</i>
<i>Richard the Son of</i>	<i>Hugh Cevelioc. E. S.</i>
<i>Hugh.</i>	<i>Ranulph Blundevil.</i>
<i>Ranulph Meschines.</i>	<i>John Scot, Earl.</i>

### Things remarkable in this County.

In the River of *Det* is great plenty of Salmon ———

This River upon the fall of much Rain riseth but little; but if the South-Wind bear long upon

on it, it swells and overflows the Grounds adjoining.

In the lower places of this County, on the South-side of *Cheshire*, by the River *Mersey*, Trees are oftentimes found by digging under ground, which People think have lain hidden there ever since *Noah's Flood*.

At *Nantwich*, *Northwich*, and at *Middlewich*, are the famous Salt-Pits of this County.

It is reported, That there are Trees that float in *Bagmeer*, against the death of any of the Heirs of the *Breretons*; and after the Heir is dead, they sink, and are seen no more till the next occasion——Mr. *Cambden* affirms, That the bodies of these Trees swim for certain days together, and may be seen of any body——And he seconds this Story with another to the like purpose——*Leonardus Vairus* (saith he) reports, That near the Abby of *St. Marice* in *Baggundey* is a Fish-Pond, into which are put a number of Fishes, equal to the number of Monks of that Place; and if any of the Monks happen to be sick, there is one of these Fishes seen to float and swim above water as half dead; and if the Monk shall die, the Fish will also die some few days before.

In the Parish of *Bickley* in this County, upon the 8th of *July* 1657. about 3 of the Clock, was heard a very great noise like Thunder afar off. Upon the hearing whereof, two Townsmen going into a Field called the *Lay-Field*, found a very great Bank of Earth, which had many tall Oaks growing on it, quite sunk under the ground, Trees and all, and the Earth for about 20 yards round about it was so shattered and broken, that they durst not go near the place where the Bank sunk;

but

but since that time, by Ropes some have adventured to go to the brink to see the bottom, which is Water, about 30 yards from the brink; and since the Earth about for 16 yards compass is sunk, with 3 tall Oaks, a tall Awber, and other small Trees, not one sprig of them to be seen; more Land is like to fall daily, and when any falls, it is much like the Report of a Cannon.

It is said concerning the Nature and Condition of the People of this County, by *Lucian the Monk*, That ——— In Feasting they are friendly ——— At Meats chearful ——— In Entertainment liberal ——— Soon angry, and as soon pleased ——— Lavish in words ——— Impatient of Servitude ——— Merciful to the Afflicted ——— Compassionate to the Poor ——— Kind to their Kindred ——— Spare of Labour ——— Void of Dissimulation ——— And far from dangerous Practices ——— And this more is added by Speed, That ——— This Shire hath never been stained with the blot of Rebellion, but ever stood true to their King and his Crown.



# Cornwal.

**T**His County is bounded on the East by *Devonshire* ——— On the West and North by the *Irish* or *Virginian* Sea ——— And on the South by the *British* Sea.

It containeth in Length 70 Miles ——— In Breadth 35 Miles ——— And in Circumference 150 Miles.

The Air of this County is mightily cleansed by the sharp Gales which blow over it from the several Sea-Coasts, making it very pure and subtil, and consequently very healthful; the County in general (except the East end thereof) troubled by violent blasts, many times leaving their Houses without covers.

The Soil in most places is hilly, separated one from another by narrow Valleys ——— The superficies or upper part of the Land in general is very barren, but the inner parts thereof very rich, by reason of the great quantities of Tin and Copper-Mines, which County continues best stored with that Merchandise of any part of the World besides.

The Commodities of this County are Copper, Tin, Fish, and Fowl in abundance, but Corn and Gattel not so plentiful ——— And besides the Tin and Copper-Mines, whose Vein in the lower  
Valleys

Valleys at low water may be seen above the ground; there are also in some Rocks found Gold and Silver, and Diamonds also shaped and polished by nature, which Diamonds are not inferior to those so much esteemed, save only in blackness and hardness, but then they exceed them in magnitude, for there are of them found as big as Walnuts.

It is in the Diocess of *Exeter*, and hath in it 361 Parishes ——— And out of it are elected 44 Members to sit in Parliament.

Knights	2	<i>Graw-pound</i>	2
<i>Dunbivid</i> , alias }	2	<i>Eastlow</i>	2
<i>Lanceston</i> .	2	<i>Penryn</i>	2
<i>Leskard</i>	2	<i>Tregoney</i>	2
<i>Lofwithell</i>	2	<i>Bossiney</i>	2
<i>Truroe</i>	2	<i>St. Ives</i>	2
<i>Bodmyn</i>	2	<i>Fowey</i>	2
<i>Helston</i>	2	<i>St. Germans</i>	2
<i>Saltaishie</i>	2	<i>Michell</i>	2
<i>Camelford</i>	2	<i>Newport</i>	2
<i>Port-Pigbam</i> , a- }	2	<i>St. Mawes</i>	2
lias, <i>Welstow</i> }	2	<i>Killington</i>	2

It is divided into 9 Hundreds, viz.

<i>Penwith.</i>	<i>Trig.</i>
<i>Kirri.</i>	<i>Lefnowth.</i>
<i>Powder.</i>	<i>East.</i>
<i>Pider.</i>	<i>Stratton.</i>
<i>Wist.</i>	

In which are 21 Market-Towns, viz.

Stratton, Tuesd.	Foy, Sat.
Truroe, We. & Sa.	East Looe.
Penryn, W. F. & S.	Saltash.
St. Ives, We. & Fr.	Padstow, Sat.
St. Colomb, Thurs.	Grampond, Sat.
Palmouth, Thurs.	Tregnye, Sat.
Market Jew, Th.	Helston, Sat.
Penzance, Thurs.	Launston, Sat.
St. Germans, Frid.	Linkard, Sat.
Camelford, Frid.	Bodman, Sat.
Lifthyel, Frid.	

The chief Town is *Launston*, lying in the Latitude of 50 deg. 42 min. ——— Bearing from *London* W. S. W. and distant therefrom 170 Miles, thus ——— From *London* to *New Braunford* 8. To *Stanes* 12. To *Hartley-Row* 28. To *Basing Stoke* 36. To *Andover* 52. To *Salisbury* 70. To *Shaftsbury* 88. To *Sherbourn* 100. To *Arminster* 119. To *Honiton* 126. To *Excester* 138. To *Launston* 170. But by more accurate Admeasurement 216.

The Dukes and Earls of *Cornwal* since the first Constitution are,

*Robert de Morton.*

*Regnald*, base Son of *William* the Conqueror.

*John,*

John, Son to K. Henry the II.  
 Richard E. of Cornwall, and K. of Romans.  
 Edward, Son to K. Edward I.  
 Pierce Gaveston, Earl of Cornwall.  
 John of Eltham, Earl of Cornwall.  
 Edward P. of Wales, D. of Cornwall,  
 and 2d of Chester.

### Things remarkable in this County.

The Men of this County are more hardy and strong, and so consequently addicted to more boisterous Sports, as Wrestling, Carrying, Pitching the Bar, and the like, than any *English* men besides. To instance in some few particulars——  
 One John Brag carried at his back at one time, (for the quantity of a Butt length) almost 6 Bushels of Wheaten Meal (reckoning 15 Gallons to the Bushel) and the Miller's Man also (a stout fellow of 20 years of age) at the same time ——  
 Also one Kiltor, who lying upon his back in *Launceston* Castle-Green, threw a Stone of some pounds weight over the top of one of the high Towers of that Castle —— These Countreymen are very healthful and long liv'd, 80 and 90 years is ordinary —— One *Polzew* lived 130 years, a Kinsman of his 112 —— One *Brancham* 106, and one *Brown* a Bowyer 100 —— And in one Parish (in Q. *Elizabeth's* time) there died in 14 Weeks space four People, whose ages added together made 340 years —— And farther —— One Mr. *Chamond*, who lived at

Stratton



*Stratton* in this County, was Uncle and Great Uncle to ( at least ) 300 Persons.

There is a Stone found here upon the Moors and waste Grounds, which they call *Moor-stone*, with which they make Chimney-Pieces, Door-Cases, and Windows ——— Also another of the colour of grey Marble ——— And the Pebbles here cast upon the Shore, are by their working wrought naturally to a round form ——— They have also here of Slate 3 sorts, *viz.* Bley, Sage-Colour and Grey.

In *Q. Elizabeth's* time a flock of Birds came into *Cornwal* about Harvest, a little bigger than a Sparrow, which had Bills thwarted cross-wise at the end, with which they would cut an Apple in two at one snap, eating only the Kernels, which Fowl made a great waste among Apple-trees.

Almost every Hill in this County sendeth forth Springs of very pleasant and wholsom Water.

These Countreymen are excellent Archers, they commonly shoot 24 score, their Arrows being a full yard long, wherewith they will pierce any ordinary Armour ——— One *Robert Arundel* would shoot 12 score out of his right hand, with his left hand behind his head ——— And one *Rob. Bone* shot at a little Bird sitting upon a Cow's back, and killed the Bird without touching the Cow.

*Edcomb-House* by *Plimouth* is very rare : First, For the brave *Eccho* about it ; and Secondly, For that by it they dig a Stone that serveth for Building, Lime, Marl and all.

Some Gentlemen in this County Have salt Water-Ponds about their Houses, into which if you cast Boughs of Trees, Oysters will grow upon them.

At *Saltaſh* is a Well, the Water of which will never boyl Peaſe to an eatable ſoftneſs.

The Cement or Mortar of the Walls of *Tintagel-Caſtle*, reſiſt the fierceneſs of the Weather more than the Stones themſelves.

In *St. Cleer's-Pariſh* in *Cornhil* there are upon Plain 6 or 8 Stones, ſuch as are upon *Salisbury-lain*, which ( like them too ) will be miſtaken a their telling, ſo that when they are told over gain, they will be found either more or leſs than before.

At *Hall* near *Foy* is a Fagot all of one piece of Wood, naturally grown ſo, and it is wrapped about with a Band, and parted at the ends into 4 ticks, one of which Sticks is ſubdivided into wo others. It was carefully preſerved many years by the Earl of *Devon*, being reckoned as a fore-token of his Progeny ; for his Eſtate is now come into the hands of 4 *Cornish* Gentlemen, one of whoſe Eſtates is divided between two Heirs.

In *Landers Park* there grows an Oak that bears Leaves ſpeckled with white, and another the like in  *Eaſt Hundred*, called *Painters Oak*.

There are 2 Lakes near *St. Agnes Hill*, in one of them Fiſh will live and thrive, but not in the other.

By *Helſford* is a great Rock lying upon the ground, the top whereof is hollow which holdeth water, and ebbs and flows as the Sea doth.

*Mainamber* a very great Rock in this Shire, lyes or reſteth upon other ſmaller Rocks, and the puſh of a finger will ſenſibly move it to and fro, but all the force which men can uſe cannot move it from its place.

About 40 years ſince upon the Shore of this Shire, was found by a Fiſherman a huge maſs of Ambergreafe.

Among the many Ports Bays and Havens, this Countrey hath about it, that of *Falmouth* is so copious, that 100 Ships may therein ride at Anchor apart by themselves, so that from the tops of their highest Masts they shall not see each other, and yet lye all safe under wind.

At *Boskenna* is a Trophy erected, which are 18 Stones placed round, pitched 12 foot each from other, and another in the Centre far bigger than the rest, to shew some Victory there obtained by the *Romans* or *K. Athelston*.

In many Places hereabouts are pieces of Armour both for Horse and Man digged out of the ground.

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# Cumberland,

**I**S bounded on the East by *Northumberland* and *Westmorland*,—On the West by the Irish Sea—On the South by *Westmorland* and *Lancashire*—and on the North by *Scotland*.

It containeth in length 56 Miles,—in breadth 32 Miles—and in Circumference 173 Miles.

The Air is sharp and piercing, but is much mitigated by the Northern Hills, which break the Storm, and falling Snow.

The Soil is fertile for the most part, both for Corn and Cattle, and the Maritime places are well furnished with Fish and Fowl, and the Rivers bear a kind of Muscle that beareth Pearl.

The chief Commodities are Sheep, Copper, Brass, Cole, Fowl, Fish, Cloath, and Black Lead.

It is in the Diocess of *Chester* and *Carlisle*; and hath in it 58 Parishes.

Out of it are Elected 6 Members to sit in Parliament.

Knights	2	Cockermouth
Carlisle	2	

This County is not divided into Hundreds as the former.

In it are contained 15 Market-Towns.

Cockermouth, Mond.	Longtown, Thursday.
Wigton, Tuesday.	Aston Moor, Saturd.
Brampton, Tuesday.	Carlisle, Saturday.
Perith, Tuesday.	Egremont, Saturday.
Booth, Wednesday.	Ravenglas, Saturday.
Whitehaven, Thurs.	Keswick, Saturday.
Ireby, Thursday.	Abbeyholm, Saturday.
Kirk-swall, Thurs.	

The chief City in this Shire is *Carlisle*, lying in the Latitude of 55 deg. 0 min.—— Bearing from London N. N. W. and distant therefrom 235 Miles. Thus,—To *Warrington* 136. To *Lancaster* 187. To *Kendall* 203. To *Carlisle* 235. But by more accurate admeasurements upon the Road 301 Miles.

This City is pleasantly seated betwixt the Rivers *Eden*, *Petterell* and *Cand*. In the days of *Egfrid* K. of *Northumberland* was walled about, and again defaced by the *Danes*, and so continued 200 years, till the time of *K. Rufus*, who rebuilt the Castle, and placed therein a Colony of *Flemings*.

This County hath formerly been strengthened with 25 Castles, which were dissolved by King *Henry* the 8th.

The

The Earls of *Carlisle* since the first Constitution, are,

*Hen. Clifford* Earl of *Cumberland*.

*Marcatus*,

*Ron. Meschams*,

*Andrew Harkley*,

*James Hay*,

*Charles Howard*,

*Prince Rupert*, Duke of *Cumberland*.

} Earls of *Carlisle*.

The Coat Armor of the City *Carlisle* is, Argent,  
a Castle between two Roses Or, In a Chief Gules,  
a Lyon Passant Gardant of the second. The Base  
Wavy Argent and Sable.

The Principal things remarkable  
in this County, are

The *Picts* Wall extending through the main  
Land from Sea to Sea, built all of Stone, it was  
8 foot broad and 12 high, and from the West  
Seat to the mouth of *Tine*, in length near 100  
Miles, ascending and descending over great Crags  
and high Hills, the track whereof in many places  
is yet to be seen. At the end of every thousand  
Paces there was erected a Watch-Tower, in which  
Soldiers were kept for the securing of the same.

At *Saleelds* upon the River *Eden*, is a Trophy  
of Victory erected, called by the Inhabitants,  
*Long Meg* and her Daughters. This Monument con-  
sists of 77 Stones, each 10 foot high above ground,

and one of them, namely *Long Meg*, is 15 foot high.

*Skiddaw-Hill* riseth up with two mighty high heads, and beholds *Scruffell-Hill* in *Scotland*; By the mists rising and falling upon this Hill, they foresee the change of weather, and signifie the same by this Proverb:

*If Skiddaw have a Cap,  
Scruffell wots full well of that.*

In this County there are two other exceeding high Hills, viz. *Lavvelling* and *Casticand*.

Upon the Shore of this Shire Trees are many times at Low water discovered (by the blowing of the Wind) which at other times are covered with Sand. And Trees without Boughs are often digged out of the mossy places, which (in the Summer time) the Countrey People discover by the direction of the dew, for the dew never stands upon those places under which these Trees lye.

Upon the *Pills* Wall grow Vulnerary Plants, which the *Scotch* Chirurgeons make annual journeys to gather, which they suppose were first planted by the *Romans*.

Derby.



# Derbyshire.

IS bounded on the East by *Nottinghamshire*. On the West by *Staffordshire*. On the South by *Leicestershire*. And on the North by *Yorkshire*.

It containeth in length 34 Miles. In breadth 26. And in Circumference 130 Miles.

The temperature of the Air of this Shire (as most of the Inland Counties of *England* are) is very wholsom.

The Soyl in the South and East Parts very rich, but the North and West Parts very hilly, with a black and mossy barren ground: These two different Soils are severed by the River *Derwent*, the Water whereof (in some places) is made black by the Earth it passeth by.

The Commodities of this Shire are Milstones, Crystal, Alabaster, Whetstones. And in the Peak, Pit-Cole, Iron and Lead.

It is in the Diocess of *Lichfield* and *Coventry*, and hath in it 106 Parishes.

Out of it are elected 4 Parliament Men.

Knights

2 | *Derby*

2

C 4

Its



Its Division is into Six Hundreds, viz.

<i>High Peak</i> Hund.	<i>Appletree</i> Hund.
<i>Scarsdale</i> Hund.	<i>Ofap</i> Hund.
<i>Worksworth</i> Hund.	<i>Reppington</i> Hund.

And in these Hundreds are 10 Market-Towns, viz.

<i>Alfreton</i> , Monday.	<i>Derby</i> , Friday.
<i>Bakewell</i> , Mond.	<i>Bolsover</i> , Friday.
<i>Wirksworth</i> , Tuesd.	<i>Chesterfield</i> , Saturday.
<i>Tideswall</i> , Wednesd.	<i>Ashbourne</i> , Saturday.
<i>Dronfield</i> , Thursday.	<i>Drawfield</i> .

In this Shire have been formerly 7 Castles.

The Principal or Shire-Town is *Derby*, affording the best Ale in *England*, which they say makes them long liv'd. It lyeth in the Latitude of 52 deg. 58 min. Bearing from *London* N. by W. and is distant therefrom 98 miles. Thus, From *London* to *Northampton* 54. To *Leicester* 78. To *Loborough* 85. And to *Derby* 98. But by exact measure upon the Road, it is found to be 122 miles and a half. This Town of *Derby* is seated upon the West Bank of *Derwent*, where also a small Brook runneth through the Town under 9 Bridger. Besides these, there is another Bridge built all of Free Stone over *Derwent*, and upon it is a fair Stone Chappel, called *St. Maries* Chappel. In this Town is *S. Alhallows* Bell-Tower, which is both lofty and beautiful, it was built at the Charges of Young Men and Maids. It is a Town-Corporate, with the yearly Government of two Bailiffs, which are elected out of 24 Brethren,

men, besides as many Burgesſes of Common Council, a Recorder, Town-Clerk, and two Sergeants with Maces.

The Earls of *Derby* ſince the *Norman* Conqueſt are,

<i>William Ferres,</i>	} Earl of <i>Derby</i> .
<i>Edward, E. of Lancaſter,</i>	
<i>John of Gant, D. of L.</i>	
<i>Thomas Stanly,</i>	

### Things remarkable in this County are,

At *Baxton* in this County, Nine Springs ariſe out of a Rock in the compaſs of 24 foot, Eight of which are warm, and the Ninth very cold. Theſe Springs run from under a fair Square Building of Free Stone, and about 300 foot off receive another hot Spring, from a Well incloſed with 4 flat Stones; near unto which another very cold Spring bubbleth up. Theſe Waters are experimentally found good for the Stomach and Sinews, and good to Bath in.

There is a Cave called *Eldenholt*, which is very ſpacious, but hath but a low and narrow entrance, but the Waters which trickle from the top thereof do congeal into Stone, and hang like

Ificles in the root thereof. Some are hollow within and grow taperwise, they are very white, resembling Crystal.

In the Peak-Forrest is a Well that Ebbs and Flows four times in an hour; keeping its just Tides.

The Arms of *Derby* is, a Hart cumbant upon a Hill in a Park Paled, all Proper.

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Devon;

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# Devonshire,

**T**His County is bounded on the East by *Somersetshire* and *Dorsetshire*. On the West by *Cornwall*. On the South by the Brititish Sea. And on the North by the Severn.

It containeth in length 52 miles. In breadth 47 miles, and in Circumference 202 miles.

The Air of this County is sharp and wholsom.

The Soil is Hilly and Woody.

The chief Commodities are, Tin, Lead, Kerfies, Serges, Bone-Lace, Corn in abundance in the Valleys, and Load-stones of good value have been found upon *Dartmore* Rocks.

This Shire is in the Diocess of *Excester*, and hath in it 394 Parishes.

Out of it are elected 25 Members which sit in Parliament.

Knights

Its Division is into Six Hundreds, viz.

<i>Higbif Peak</i> Hund.	<i>Appletree</i> Hund.
<i>Scarsdale</i> Hund.	<i>Ofap</i> Hund.
<i>Workswoth</i> Hund.	<i>Reppington</i> Hund.

And in these Hundreds are 10 Market-Towns, viz.

<i>Alfreton</i> , Monday.	<i>Derby</i> , Friday.
<i>Bakewell</i> , Mond.	<i>Bolsover</i> , Friday.
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<i>Tideswall</i> , Wednesd.	<i>Ashbourne</i> , Saturday.
<i>Dronfield</i> , Thursday.	<i>Drawfield</i> .

In this Shire have been formerly 7 Castles.

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<i>Edward, E. of Lancaſter,</i>		
<i>John of Gant, D. of L.</i>		
<i>Thomas Stanly,</i>		

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Devon;

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# Devonshire,

**T**His County is bounded on the East by *Somersetshire* and *Dorsetshire*. On the West by *Cornwall*. On the South by the Brittain Sea. And on the North by the Severn.

It containeth in length 52 miles. In breadth 47 miles, and in Circumference 202 miles.

The Air of this County is sharp and wholsom.

The Soil is Hilly and Woody.

The chief Commodities are, Tin, Lead, Kersies, Serges, Bone-Lace, Corn in abundance in the Valleys, and Load-stones of good value have been found upon *Dartmore* Rocks.

This Shire is in the Diocess of *Excester*, and hath in it 394 Parishes.

Out of it are elected 25 Members which sit in Parliament.

Knights



Knights	2	Tavistock	2
Exeter	2	Ashburton	2
Totnes	2	Clifton,	} 2
Plimouth	2	Dartmouth, and	
Oakehampton	2	Hardress,	} 2
Barnstable	2	Beralston	
Plymton	2	Tiverton	2
Honiton.	2		

Its Division is into 33 Hundreds, viz.

Branton H.	Colridge, H.
Sherwell,	Stanborough,
Hartland,	Exmister,
Shebbe,	Budley,
Fremington,	Halberton,
South Moulton.	Tyerton,
Black Torrington,	Bampton,
Lifton,	Hemyock,
Tavestock,	Axmister,
Roborough,	Culliton,
Plimpton,	Hayrudge,
Armington,	Clifton,
Witberidge,	North Tanton,
Crediton,	Shebbeate,
Woonford,	Winckley,
Tingbridge,	St. Mary Otery.
Heytor,	

And

And in these Hundreds are 32 Market-Towns.

<i>Plymouth</i> , Mo. & Th.	<i>Chidley</i> , Sat.
<i>Bediford</i> , Tuesday.	<i>Morton</i> , Sat.
<i>Tiverton</i> , Tues.	<i>Dartmouth</i> , Fri.
<i>Ottery</i> , Tues.	<i>Okehampton</i> , Sat.
<i>Excester</i> , Wen. & Fri.	<i>Tavestock</i> , Sat.
<i>Dodbrook</i> , W.	<i>Houlsworth</i> , Sat.
<i>Newton Abby</i> , W.	<i>Torrington</i> , mag. Sat.
<i>Medbury</i> , Thurs.	<i>South Molton</i> , Sat.
<i>Chulmleigh Bower</i> , Th	<i>Columpton</i> , S.
<i>Colliton</i> , Thurs.	<i>Crediton</i> , S.
<i>Hatburly</i> , Friday.	<i>Honicon</i> , S.
<i>Barnstable</i> , Friday.	<i>Axminster</i> , S.
<i>Kings Bridge</i> , Sat.	<i>Plimpton</i> , S.
<i>Plimpton</i> , Sat.	<i>Ilforcombe</i> ——
<i>Totnesse</i> , Sat.	<i>Bradridge</i> ——
<i>Ashburnton</i> , Sat.	<i>Sidmouth</i> ——

The Principal place in this Shire, is the City of *Excester*, lying in the Latitude of 50 deg. 43 min. It bears from *London* W. S. W. and is distant from it 138 miles. Thus, To *Hounslow* 10. to *Stants* 15. to *Hartley-Row* 31. to *Basingstoke* 39. to *Andover* 55. to *Salisbury* 70. to *Shaftsbury* 85. to *Sherburn* 97. to *Crookham* 107. to *Axminster* 116. to *Excester* 138. But by more accurate measure upon the Road, the distance hath been found to be 172.

In this Shire are several good Harbours for Shipping, the chief are *Tamer* and *Tore*, but the Principal

Principal of all is *Ex*, upon which this Town is seated, and from whence it took its name of *Exceſter*.

This City is Governed by a Mayor, 24 Brethren, a Recorder, a Town-Clerk, and other Officers, their Attendants.

Earls of *Devonshire*, and Dukes and Marqueſſes of *Exceſter* ſince the *Norman Conqueſt*.

<i>Richard Rivers,</i>	}	<i>Earl of Devonſhire.</i>
<i>Hugh Courtney,</i>		
<i>Humphrey Stafford,</i>		
<i>Charles Blount,</i>		
<i>Will. Cavendiſh.</i>		
<i>John Holland,</i>	}	<i>Dukes of Exceſter.</i>
<i>Thomas Beaufort,</i>		
<i>Henry Courtney,</i>		
<i>Marqueſſe of Exceſter.</i>		
<i>Thomas Cecil,</i>		<i>Earl of Exceſter.</i>

### Things remarkable in this Shire, are

One *Ordulphus* this Countrey-man, was of a Gyant-like ſtature and ſtrength; for he would break the Iron Bars of Gates, and ſtride 10 foot.

Upon *Exmore* are huge Stones confuſedly placed like thoſe on *Salisbury Plain*; and one of them hath *Daniſh* Letters upon it, directing Paſſengers their way.

At *Hubblestow* in this Shire, was a Battle fought by the *Danes*, where their Banner called *Reafan* (in which they reposed much confidence of Victory) was taken, and *Hubba* their Captain slain.

When *Excester* was (in the late Wars) besieged by the Parliament-Forces, an infinite number of Larks came flying into the Town, and settled in a void green place within the Walls, where they were killed by the besieged in huge quantities and eaten.

The Arms of *Excester* are, Party per Pale Gules and Sable, A Castle Triple towred Or.

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Doylet.

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# Dorsetshire.

**T**His Shire is bounded on the East by *Hants*. On the West by *Devonshire* and *Somersetshire*. On the South by the British Sea. And on the North by *Wiltshire*.

It contains in length 54 miles. In breadth 30 miles, and in Circumference 170 miles.

The Air of this Shire is healthful, and the Sea yieldeth the Shrub called *Isidis Plocamos*, growing without Leaves like Coral, it is most plentiful about the Island of *Portland*.

The Soil is fat, affording many Commodities, and pleasant in her situation, being watered with many fresh and running Springs.

The chief Commodities of this Shire, are Cattel, Sheep, Corn, Wool, Kerfies.

It is in the Dioecsis of *Exeter*, and hath in it 248 Parishes.

Out of this Shire are elected 20 Parliament men.

Knights

Knights	2	Welcomb Regis	2
Poole	2	Bridport	2
Dorchester	2	Shafton	2
Lyme Regis	2	Wareham	2
Weymouth	2	Corf Castle	2

Its Divisions are five, viz.

Sherbourn	}	Division.
Bridport		
Shafton		
Dorchester		
Blanford		

And in these 5 Divisions are 29 Hundreds viz.

White-Church H.	Whitway, H.
Bemister,	Puddletown,
Redobave,	Winfrith,
Tollerford,	Beere,
Lowsbarrow,	Rushmore,
Eggardon,	Cogdeane,
Uxendon,	Badbury,
Sherbourn,	Knowlton,
Teatminster,	Upwinborn,
Buckland,	Newton,
Redlane,	George,
Brownfell,	Rowbarrow,
	Hasker,

Hasler, H.  
Craneborne,  
Culliford,

Totcomb, H.  
Pimpern.

And in these Hundreds are 19 Market-Towns,

Middleton, Mon.	Frampton, Th.
Pool, Mond. & Thur.	Wimborn Minster, Fr.
Weymouth, } & Mel- } Tu. & F. com Reg. }	Dorchester, Sat.
Cerne Abbas, Wed.	Shaftsbury, Sat.
Cranborn, Wed.	Blandford, Sat.
Abbots Bury, Thurs.	Worham, Sat.
Sherbourn, Th. & Sat.	Lime, ———
Corse Castle, Th.	Bird Port, ———
Sturminster, Th.	Bemystre, ———
	Everstwit, ———

The Chief and most remarkable place in this Shire is *Dorchester*, lying in 50 deg. and 35 min. of North Latitude. It bears from *London* S. W. by W. and is distant therefrom 25 miles, thus, To *Basing-stoke* 39. to *Stockbridge* 55. to *Dunkerton* 67. to *Cranburn* 76. to *Blandford* 85. to *Dorchester* 97. but by measure on the Road 112 miles.

This City is situate on the South-side of *Frome*, and hath formerly been Walled about, part of which Wall upon the West and South side, yet remaineth. Not far from which there remaineth the Tract and Trench almost meeting the River, a Fortification of Earth trenched about and mounted above the ordinary plain 150 foot, and contains

tains about five Acres of Ground, wherein plenty of Corn grows.

This City is Governed by 2 Bailiffs, elected out of 8 Magistrates or Aldermen, a Recorder, Town-Clerk, and 2 Sergeants attending them.

The Earls and Marquesses of *Dorchester* since the first constitution, are

*Osmond*, Earl of *Dorset*.

*John Beaufort*, Marquess of *Dorchester*.

*Thomas Grey*, Marquess of *Dor*.

*Thomas Sackville*, Earl of *Dor*.

## Things remarkable in this Shire.

At *Pool* in this County, upon the 20th of *June* 1653. it is reported that it rained warm Blood.

In the Haven of *Pool*, the Sea (contrary to all other Ports in *England*) Ebbs and Flows four times in 24 hours, viz. First, at a S. E. and N. W. Moon, and the Second time at a S. by E. and a N. by W. Moon.

In *Anno* 1582. and 1583. upon the 13th of *January*, at *Hermitage* in the Vale of *White Hart*, a piece of Ground of 3 Acres removed from its old place, and was carried over another Close where Alders and Villows grew, the distance of 40 Rod or Perches; stopping up the Vay to *Cerne Abbas*, and yet the Hedges and Trees that enclosed it before, enclose it still, the Trees growing upright, and the place  
where



where this Ground was before, is left as a great Pit.

The *Portland* Men are Excellent good Slingers.

In the Isles of *Purbeck*, are Veins of Marble running under the Earth.

The Arms of the City of *Dorchester* is, Gules, a Castle Argent, in its Front the Arms of *England* and *France* Quartered.

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Durham:

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# Durham :

THE

## BISHOPRICK and CITY.

**T**His Bishoprick and City is bounded on the East by the German Ocean. On the VWest by *Westmorland* and *Cumberland*. On the South by *Yorkshire*. And on the North by *Northumberland*.

It containeth in length 35 miles. In breadth 30 miles. And in Circumference 105 miles.

The Air of this Countrey is sharp and piercing.

The Soil on the Eastern part of it is Richest, the South is Moorish but most inhabited, the VWest all Rocky, affording neither Grasse nor Grain, but only it feeds Cattle, and is well stored with Coal, as the whole Countrey is.

The Eastern part which I said before was the Richest, yieldeth great plenty of Coal, and where it hath plenty of Coal, it is notwithstanding very fruitful and good Land.

The

The Commodities of this Countrey are Coles, Lead and Iron.

It is in the Diocess of *Durham*, and hath in it 118 Parishes.

Out of it are elected 4 Members for Parliament men.

Knights

2 | *Durham*

2

The Division of it is not into Hundreds, but Vvakes, which are Four.

In this Bishoprick are 6 Market-Towns.

*Darlington*, Monday. *Sunderland*, Friday.  
*Barnard Castel*, Wed. *Durham*, Saturday.  
*Bishop Ankland*, Th. *Stainthorpe*----

The Principal place in the County is the City of *Durham*, lying in the Latitude of 54 deg. and 50 min. It bears from *London* N. by W. and is distant therefrom 200 Miles. Thus,

From *London* to *Waltam Cross* 12. to *Hodsdon* 17. to *Hare* 20. to *Buntingford* 27. to *Royston* 33. to *Caxton* 42. to *Huntington* 48. to *Stamford* 69. to *Grantham* 85. to *Newark* 95. to *Tuxford* 105. to *Dancaster* 123. to *Iventbridge* 130. to *Tadcaster* 142. to *York* 150. to *Borrowbridge* 163. to *Northallerton* 176. to *Dorlington* 186. to *Durham* 200. But the same way being measured upon the Road, it will be found to contain 252 miles.

Of this County the Bishops have had the Royalty of Princes, and the Inhabitants have pleaded Priviledges (in time of War) not to pass over the River *Tyne*.

The

The Arms of *Durham* are, Azure, a Cross Flooree Or, between four Lyons Rampant Argent.

### Remarques in this County.

In the upper part of the City of *Durham*, *William* the Conqueror erected a Castle upon a high Hill for her defence, which is almost encompassed about with the River *Wear*.

In the year of our Lord 1346. and in the 20th of *Edward* the 3d. upon the 20th of *October*, at *Nevel's Cross* near *Durham*, a Battel was fought betwixt the *English* and the *Scots*, wherein *David Bruce* K. of *Scotland*, with many of his Nobility were taken Prisoners by Queen *Phillip* Wife to K. *Edw.* 3. who was in person present in the Field: The Battel was managed by the Lords, *Montbray*, *Percy*, and *Nevil*.

At *Oxenhall*, near unto *Darlington* in this County, are three Pits wonderful deep, called *Hell Kettles*. They are thought to come of an Earthquake that hapned *Anno* 1179. For our Chronicles make mention that on *Christmas-Day*, at *Oxenhall* the ground heaved up aloft like a Tower, and so continued all that day till evening, and then fell in, making a very horrid noise, and the Earth swallowed it up, and made in the place three great holes.

*Bishop Tunstall* of this Diocess, took a Goose and marked it, and put it into one of these Pits, and the same Goose was found afterwards in the River *Tees*.

At *Batterby* near *Durham*, within the River *Wear*, in the Summer time there issues a salt reddish water from the sides of certain Stones at the Ebb and Low water, which the Sun calcines to whiteness, and growing thick becomes Salt, and the Inhabitants thereabouts do use it for Salt.

Essex.



# Essex.

**T**His County is bounded on the East by the German Ocean. On the West by *Hartfordshire* and *Middlesex*. On the South by *Kent*. And on the North by *Suffolk*.

It contains in Length 45 miles. In Breadth 32 miles. And in Circumference 148 miles.

The Air of this Shire is temperate, but down in the Hundreds towards the Sea-side it is very Aquish.

The Soil for the most part is good, and in some parts so fruitful, that after 3 years Glebe of Saffron, the Land for 18 years more will yield plenty of Barly without any manuring with dung or the like, and then bear Saffron again. One Acre of this Ground (which is most in the North part of the County) will yield 80, or 100 weight of moist Saffron in a year, which when dried will be worth about 20 *l. sterling*.

The principal Commodities of this Shire are, Cloaths, Stuffs, Hops, Saffron, Oysters, &c.

It is in the Diocess of *London*, and hath in it 415 Parishes.

Out of it are elected 8 Members to sit in Parliament.

Knights

Knights	2 Harwich	2
Colchester	2 Malden	2

Its Division is into 20 Hundreds, viz.

Uttisford, H.	Barstable, H.
Clavering,	Lexden,
Waltham,	Winstree,
Becontree,	Thurstable,
Ongar,	Dengie,
Dunmow,	Rotchford,
Freshwell,	Tendering,
Hingford,	Havering,
Whittham,	Harlow,
Chelmsford,	Chafford,

And in these Hundreds are 21 Market-Towns, viz.

Harwich, Tuesd.	Colchester, Sat.
Manytree, Tu.	Maldon, S.
Billerakey, Tu.	Cogshall, S.
Waltham Abby, Tu.	Walden, S.
Braintree, Wednes.	Dunmore, S.
Rumford, Wed.	Hasfield, S.
Brentwood, Th.	Raleighe, S.
Epping, Th. & Fr.	Hornden, S.
Haulstee, Fr.	Barkin, S.
Thaxted, Fr.	Chaping Ongar, S.
Chelmsford, Fr.	

In this County are 5 Castles, and as many Havens, and two of His Majesties Mannors.

The Principal place in this County is *Colchester*, lying in the Latitude of 51 deg. 58 min. It bears from *London* N. E. And is distant from it 43 miles, Thus, From *London* to *Rumford* 10. to *Burnt-wood* 15. to *Chelmsford* 25. to *Colchester* 43. But being measured upon the Road it is distant 50 miles.

This City of *Colchester* is situate upon the South side of the River *Coln*, and is walled about, raised upon a high Trench of Earth, now defaced, it hath 6 Gates of entrance, and 3 Posterns in the West wall, and 9 watch-Towers for defence.

The City is said to be Built by *Collus* the British Prince, *Anno Christi* 124. and in it were born *Lucius*, *Helena*, and *Constantine*, the first Christian King, Empress and Emperor in the World.

It is Governed by Two Bailiffs, 12 Aldermen, all wearing Scarlet, a Recorder, a Town-Clerk, and 4 Sergeants at Mace.

The Arms of this City of *Colchester* is Azure, a Cross Trunked Argent between 3 Coronets, Or.

The Earls of *Essex* since the first Constitution.

<i>Geffrey Mandevile</i> , E.	<i>Tho. Cromwell</i> , Earl.
<i>Humphrey Bohun</i> , E.	<i>Will. Par</i> , E.
<i>Thomas Woodstock</i> , E.	<i>Walter Euren</i> , and
<i>Henry Bourcheir</i> , E.	<i>Arthur Capell</i> .

Things

# Things remarkable in this County.

The Place of greatest Antiquity and Note in this County is *Camelodunum*, now *Maldon*, the seat of *Cunobelin*, King of *Trinobantes*, as by his Money therein Minted appears.

Near *Tilbury* there are Pits of 12 fathom deep in a Chalky ground.

The Salt Water about *Harwich*, makes all their Springs Brackish.

At *Barklow* grows an Herb called *Dant-wort* very plentiful, that beareth Red Berries, the people there say, that it sprang from *Dants* blood.

*Walsfleet* in this County, produceth the best Oysters that come to *London*.

In the East part of this Countrey, in the time of *Richard* the 2d. huge Teeth were found, and not far from the same place in the Reign of *Queen Elizabeth*, extraordinary large Bones were digged up. They are thought to have been the Bones and Teeth of some Elephant who had been buried there by some loving *Roman* who was his Master.

About the beginning of *November* 1580. An Army of Mice so over-run the Marshes in *Denge* Hundred, that they eat up the Grass to the very Roots, and so poisoned it with their Teeth, that a great Murren fell upon the Cattle that grazed there. But at length, a great number of strange Painted Owls came (no man knows whence) and devoured the Mice.





# Essex.

**T**His Countrey is bounded on the East by the German Ocean. On the West by *Hartfordshire* and *Middlesex*. On the South by *Kent*. And on the North by *Suffolk*.

It contains in Length 45 miles. In Breadth 32 miles. And in Circumference 148 miles.

The Air of this Shire is temperate, but down in the Hundreds towards the Sea-side it is very Aquish.

The Soil for the most part is good, and in some parts so fruitful, that after 3 years Glebe of Saffron, the Land for 18 years more will yield plenty of Barly without any manuring with dung or the like, and then bear Saffron again. One Acre of this Ground (which is most in the North part of the Countrey) will yield 80, or 100 weight of moist Saffron in a year, which when dryed will be worth about 20 *l. sterling*.

The principal Commodities of this Shire are, Cloaths, Stuffs, Hops, Saffron, Oysters, &c.

It is in the Diocess of *London*, and hath in it 415 Parishes.

Out of it are elected 8 Members to sit in Parliament.

Knights

Knights	2 Harwich	2
Colchester	2 Malden	2

Its Division is into 20 Hundreds, viz.

Uttisford, H.	Barstable, H.
Clavering,	Lexden,
Waltham,	Winstree,
Becontree,	Thurstable,
Ongar,	Dengie,
Dunmow,	Rotchford,
Freshwell,	Tendering,
Hingford,	Havering,
Whittham,	Harlow,
Chelmsford,	Chafford,

And in these Hundreds are 21 Market-Towns, viz.

Harwich, Tuesd.	Colchester, Sat.
Manystree, Tu.	Maldon, S.
Billerakey, Tu.	Cogshall, S.
Waltham Abby, Tu.	Walden, S.
Braintree, Wednesd.	Dunmore, S.
Rainford, Wed.	Hatfield, S.
Brentwood, Th.	Raleighe, S.
Epping, Th. & Fr.	Hornden, S.
Haulstee, Fr.	Barkin, S.
Tbaxted, Fr.	Chaping Ongar, S.
Chelmsford, Fr.	

In this County are 5 Castles, and as many Havens, and two of His Majesties Mannors.

The Principal place in this County is *Colchester*, lying in the Latitude of 51 deg. 58 min. It bears from *London* N. E. And is distant from it 43 miles, Thus, From *London* to *Rumford* 10. to *Barnwood* 15. to *Chelmsford* 25. to *Colchester* 43. But being measured upon the Road it is distant 50 miles.

This City of *Colchester* is situate upon the South side of the River *Coln*, and is walled about, raised upon a high Trench of Earth, now defaced, it hath 6 Gates of entrance, and 3 Posterns in the West wall, and 9 watch-Towers for defence.

The City is said to be Built by *Collus* the British Prince, Anno Christi 124. and in it were born *Lucius*, *Helena*, and *Constantine*, the first Christian King, Empress and Emperor in the World.

It is Governed by Two Bailiffs, 12 Aldermen, all wearing Scarlet, a Recorder, a Town-Clerk, and 4 Sergeants at Mace.

The Arms of this City of *Colchester* is Azure, a Cross Trunked Argent between 3 Coronets, Or.

The Earls of *Essex* since the first Constitution.

<i>Geffrey Mandevile</i> , E.	<i>Tho. Cromwell</i> , Earl.
<i>Humphrey Bohun</i> , E.	<i>Will. Parr</i> , E.
<i>Thomas Woodstock</i> , E.	<i>Walter Euren</i> , and
<i>Henry Bourcbeir</i> , E.	<i>Arthur Capell</i> .

Things

# Things remarkable in this County.

The Place of greatest Antiquity and Note in this County is *Camelodunum*, now *Maldon*, the seat of *Cunobelin*, King of *Trinobantes*, as by his Money therein Minted appears.

Near *Tilbury* there are Pits of 12 fathom deep in a Chalky ground.

The Salt Water about *Harwich*, makes all their Springs Brackish.

At *Barklow* grows an Herb called *Dant-wort* very plentiful, that beareth Red Berries, the people there say, that it sprang from *Dan's* blood.

*Walsfleet* in this County, produceth the best Oysters that come to *London*.

In the East part of this Countrey, in the time of *Richard* the 2d. huge Teeth were found, and not far from the same place in the Reign of *Queen Elizabeth*, extraordinary large Bones were digged up. They are thought to have been the Bones and Teeth of some Elephant who had been buried there by some loving *Roman* who was his Master.

About the beginning of *November* 1580. An Army of Mice so over-run the Marshes in *Denge* Hundred, that they eat up the Grass to the very Roots, and so poisoned it with their Teeth, that a great Murren fell upon the Cattle that grazed there. But at length, a great number of strange Painted Owls came (no man knows whence) and devoured the Mice.



# Gloucester= Shire.

**I**S bounded on the East by *warwickshire* and *Oxfordshire*. On the West by *Monmouthshire*. On the South by *wiltshire* and *Somersetshire*. And on the North by *worcestershire*.

It contains in length 60 miles. In breadth 26 miles. And in Circumference 190 miles.

The Air is very pleasant and wholsom.

For the Soil, the Hilly part of this Country affords fine Wool, which proceeds from a small Sheep long necked and square of Bulk and Bone. The lower part is exceeding fruitful, and rich in Grain almost of all sorts, so that Mr. *Cambden* says, it returns an hundred for one. About *Bristol* is store of Coals. The Northern part abounds in fruit, so that the Trees which grow in the very Hedges without grafting, do naturally bear not only Fruit, but such that for beauty and taste exceeds all other, and will keep till a new supply, and some sorts will not wither in a whole year. Farthermore, this Shire hath many Vineyards in

it

It which produce Grapes that make Wine little inferior to that which comes from France.

The chief Commodities of this Shire are, Corn, Wool, Cloath, Steel, Timber, Sider and Perry.

It is in the Dioceſs of Gloucester, and hath in it 280 Pariſhes.

Out of this Shire are elected 8 Parliament-Men.

Knights	2	Tewkesbury	2
Gloucester	2	Cirenceſter	2

Its Division is into 30 Hundreds, viz.

Cleeve, Hundred.	Dudstone, H.
Tibolſton,	Blidſtoe,
Cheltenham,	S. Briovels,
Tewkesbury,	Westbury,
Westminster,	Botloe,
Slaughter,	Crothern,
Berkley,	Rapsaye,
Grombaldaſh,	Whiſton,
Langley & Swinſhed,	Britles Barrow,
Dirburſt,	Bradley,
Kiſtage,	Longtree,
Kings Borton,	Biſteigh,
Pockle Church,	Barton,
Henbury,	Wotton,
Thornbury,	Glouceſter.

And in these Hundreds are 26 Marie Towns, viz.

Dean Magna, Mon.	Stow on the } Th.
Wickware Mon.	Would, }
Cirencester, M. & Fr.	Cbeltenham, Thurs.
Panswick, Tues.	Dursley, Th.
Minchingbamp- } Tu.	ChippingSudbury, Th.
ton,	Fair Ford, Th.
Horton, Tu.	Newent, Friday.
Marshfield, Tu.	Newham, Fr.
Letchlad, Tu.	Stroud, Fr.
Campden, W.	Wootton underedge?
Bristol W. & Sat.	Terksbury, Saturday.
Blackley, W.	Winchcombe, Sat.
Tedbury, W.	Leonards Stanley, Sat.
Gloucester, W. & Sat.	Thornbury, Sa.

The Principal Place in this County, is the City of Gloucester; being in the Latitude of 51 deg. 53. min. it bears from London W. by N. and is distant therefrom 81 miles. Thus, From London to Brainford 8. to Colebrook 15. to Maidenhead 22. to Nettlebed 33. to Abbingdon 45. to Farrington 55. to Paviors Bridge 69. to Gloucester 81. But the distance upon the Road is 102.

This City is seated upon the River Severn, about the middle of the Shire, it was first built by the Romans. It hath formerly been walled about with a strong wall, except that part which lyes against the Severn, some reliques whereof in

in many places yet remain visible to witness their strength.

This City is not great, but is wholsomly seated upon a Hillock, the Streets every way descending from the Cross.

It is Governed by a Maior, 2 Sheriffs and 12 Aldermen, having a Sword and Maces born before them.

The Arms of the City of Gloucester are, Or, three Cheavornets Gules.

The Earls and Dukes of Gloucester since the first Constitution, are

Robert Fitz Hammon,	} Earl of Gloucester.
William Mandevile,	
Robert de Millant,	
Richard de Clair,	
Ruff. Montborner,	
Hugh Spencer,	
Hugh de Audley,	} Dukes of Gloucester.
Tho. of Woodstock,	

Humphrey,  
Richard,

Besides the chief City of Gloucester from whence the County taketh its name, we have the fair City of Bristol, built upon the Rivers Avon and Frome; Competitor for Merchandize (almost) with London, and with York for beauty. It standeth partls in this County and partly in Somersetshire; but being a County of itself, will acknowledge obedience to neither.



## Things remarkable in this County.

In the year 1471. At *Twibsbury* was fought the Battel between K. *Edward 4.* and K. *Hen. 6.* wherein P. *Edward* the General was slain, Q. *Margaret* taken Prisoner. Tho. Earl of *Devonshire*, John *Mardoffet*, L. *Wentlake*, and Ed. D. of *Somerset* taken and Beheaded.

In the Quire of the Cathedral Church of *Gloucester*, in an Arch thereof, is a Wall built in form of a Semicircle, but very full of Corners, and if a man speak with a very low Voyce at the one side or end of it, and another lay his Ear to the other, he may very easily hear every syllable that the other pronounces, though the distance be very considerable.

At *Stroud* in this County they Die Scarlet, the Water there having a peculiar quality to give the right tincture. And about *Radminton* no Snakes or Adders are to be found; yet there are holes there called Swallow-holes, where the Waters after great Rain, or in VVinter when the Springs run, fall into the bowels of the Earth, and are no more seen; nor is it known whether ever they rise again.

At *Alderley* 8 miles from the *Severn* upon the Hills there to this day, are found Cockles, Periwinkles and Oysters of solid Stone. These Stones are found near the surface of the Earth, and if you dig any depth you find none of them.

At *Lassington* a mile from *Gloucester*, are found Stones called Star Stones, they are about the thickness of a half Crown, but no broader than a Silver

Silver peny. They are flat, and five pointed, like a Star or Mullet. They are of a Grey colour, and on the flat sides naturally engraven in fine works, as one Mullet within another. I have seen many of them joyned together flat to flat, like Columbs 2 or 3 inches long. These single Stones being put into Vinegar, have a motion as other Astroits have, though not so lively.

At *Parkle* Church, are digged Stones natural broad, blewish and hard, about half a foot thick, square and flat, fit for Tomb-stones. They lye in Beds, 6 or 8 one above another. The uppermost Bed near the surface of the Earth, insomuch that near the Town, in the High-way (for 10 Perches or more) you may ride upon a Pavement (as it were) of one continued Stone, so near do these Beds joyn together.

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# Hantshire.

**T**His Shire is bounded on the East by *Suffes* and *Surrey*. On the West by *Dorsetshire* and *Wiltshire*. On the South by the British Sea. And on the North by *Berkshire*.

It containeth in Length 65 miles. In Breadth 30 miles. And in Circumference 176.

The Air is Temperate but thick, by reason of the Vapours arising from the Sea and Rivers, whose plenty of Fish and their increase do plentifully satisfie the injuries they sustain by the Vapours.

The Soil is rich for Corn and Cattle, plentiful for Wood, and pleasant for Pasturage, and happy in all Commodities either for Sea or Land.

In it are four Principal Havens, *viz.*

<i>Portsmouth,</i>	<i>Humble,</i>
<i>Titchfield,</i>	<i>Southampton.</i>

all of them commodious both to let in and loose our Ships of very great burthen.

The chief Commodities of this Shire are Corn, Cattle, Iron, Wool, Honey and Kerfies.

It is in the Diocess of *Winchester*, and hath in  
 253 Parishes.

Out of it are elected 26 Members to sit in  
 Parliament.

Knights	2	Stockbridge,	2
Winchester,	2	New-town,	2
Southampton,	2	Christ-Church,	2
Portsmouth,	2	Whitchurch,	2
Tarmouth,	2	Limington,	2
Petersfeild,	2	Andever,	2
Newport, alias	} 2		
Medena,			

Its Division is into 39 Hundreds, viz.

Exinger,	Buntesborow,
Kingscleer,	Sutton,
Holshot,	Selborn,
Odiham,	Eastermeane,
Crandall,	Meanestoke, and
Alton,	Suberton,
Barmanspit,	Fawley,
Chutley,	Buddlesgate,
Basingstoke,	Kingsunborn,
Overton,	Bartonstacy,
Parfow,	Thornegate,
Andever,	New Forrest,
Wberewell,	Fordingbridge,
Micheldever,	Ringwood,

Christ-

Christ-Church,  
Redbridge,  
Waltham,  
Mansbridge,  
Titchfield,  
Portsmouth,

Portsmouth,  
Bosmere,  
Hailing,  
Fartham,  
Finchdean.

And in these Hundreds are 16 Market-Towns, viz.

Southampton, Tu. & F.	Andover, S.
Kingsclere, Tues.	Ramsay, S.
Winchester, W. and S.	Lamington, S.
Basing-Stoke, W.	Portsmouth, Th. & S.
Ringwood, W.	Newport in Isle of
Alceston, Th.	Wight, W. and S.
Petersfield, S.	Christ-Church,
Alton, Sat.	White-Church.
Odiam, S.	

In the Shire are many Strong Castles, as *Hart*, *Calshot*, *Southampton*, *St. Andrews*, *Worth*, *Peterchester*, and the South Castle, besides Bulworks and Blockhouses for the Countries defence.

In this County is the City of *Winchester*; And the Arms of this City are, Gules, a Castle between two Lyons of *England* in Fess, and between four other Castles in square, all Or.

The Principal Town in this Shire is *Southampton*, lying in the Latitude of 50 deg. 56 min. It bears from *London* S. W. by W. and is distant therefrom 60 miles, thus, From *London* to *New Basingford* 3, to *Stans* 15, to *Basing* 25, to *Alton*

39. to *Alesford* 47. to *Twisford* 54. to *Southampton* 60. But the distance measured upon the Road is 78 miles.

This Town of *Southampton* is Populous, Rich, and Beautiful, most strongly Walled about with Square Stone.

The Honours of this Shire are dignified by Marquesses, and afterwards Earls of *Winchester* and *Southampton*. The Names of which since the first Constitution are as followeth,

1. *Cliton* a Saxon, Earl of *Winchester*.
2. *Sear Quincy*, Earl of *Winchester*.
3. *Hugh Spencer*, Earl of *Winchester*.
4. *Lodowick Bruget*, Earl of *Winchester*.
5. *William Pawlet*, Marquess of *Winchester*.
6. *Bogo* or *Beavous*, Earl of *Southampton*.
7. *William Fitz William*, E. of *Southampton*.
8. *Thomas Wriotbesley*, E. of *Southampton*.

## Remarkable things in this Shire.

At *Portsmouth* they boyl Salt out of Salt water, which is our Bay Salt, which by boyling again they make exceeding white.

Out of the Walls of *Silester*, a decayed Town in this Shire, grow huge Oaks, containing 10 Loads (or 500 solid foot) of Timber a piece.

The Isle of *Wight* is in this Shire, the Air whereof is very whoisom, and the Inhabitants live

live long; It yields plenty of Corn, and fine Wool. As also Conies, Hares, Pheasants, Partridges, &c. In the year 1176. it rained in this Island a Shower of Blood for two hours together.

At *Wickham* in this Shire, are Medicinal Waters.

About *Portsmouth* are bred a Race of small Dogs like Beagles, which they use there to hunt Moles with, which they hunt as their natural Game.

In this County are these Castles, *Midwood*, *Wimborster*, and *Odiam*; which were so strong, that in the time of King *John*, Thirteen Englishmen defended the Fort for fifteen days against *Lewis of France*, who with a great Force assaulted it.



# Hertfordshire.

**T**His Shire is bounded on the East by *Essex*. On the West by *Buckingham* and *Bedfordshire*. On the South by *Middlesex*. And on the North by *Cambridgeshire*.

It containeth in length 20 Miles,—in breadth 28 Miles—and in Circumference 130 Miles.

The Temperature of the Air is sweet and healthful, and is seated in a Climate neither too hot nor too cold, occasioned by the many Rivers which run through this Shire.

The Soil is Rich, Plenteous and Delightful, and yields abundance of Corn, Cattle, Wool and Graze, and is destitute of nothing that is either Pleasant or Profitable to the Life of Man.

The Principal Commodities are Wheat, Barley, and Malt.

It is in the Diocesses of *London*, *Chichester*, and *Lincoln*, and hath in it 120 Parishes.

Out of it are Elected 6 Members which sit in Parliament.

Knights



Knights	2	Hertford
St. Albans	2	

Its Division is into 8 Hundreds, viz.

1. <i>Odsey,</i>	5. <i>Hitching,</i>
2. <i>Edwinstreet,</i>	6. <i>Dacor.</i>
3. <i>Branging,</i>	7. <i>Hertford,</i>
4. <i>Brodewater,</i>	8. <i>Caisho.</i>

And in these Hundreds are 18 Market-Towns,

<i>Barnet, Mon.</i>	<i>Hodsdon, Th.</i>
<i>Barkhamsted, M.</i>	<i>Bishop Stafford, Th.</i>
<i>Buntingford, M.</i>	<i>Baldock, Th.</i>
<i>Watford, Tues.</i>	<i>Stevenedge, Frid.</i>
<i>Ware, Tues.</i>	<i>Tringe, Frid.</i>
<i>Hitching, Tues.</i>	<i>Stondon, Fr.</i>
<i>Sabsworth, Wed.</i>	<i>Hertford, Sat.</i>
<i>Hempsted, Thurs.</i>	<i>S. Albans, Sat.</i>
<i>Hatfield, Th.</i>	<i>Rickmansworth, Sat.</i>

*Stevenedge and Redbourn, 2 new Markets.*

The Principal Town in this Shire is *Hertford*, lying in the Latitude of 51 deg. 50 min. bearing from *London* N. by W. and is distant therefrom 20 Miles, Thus, From *London* to *Barnet* 10. to *Hertford* 20. But the way upon the Road is 22 miles measured.

This Town of *Hertford* (though the Shire-Town) is not the richest, the turning of the way through *Ware*, having much hindred Travellers from going through it : It hath been formerly a Baliwick, but is now governed by a Mayor, nine Burgesles, a Recorder, and Two Serjants, their Attendants. The Arms of *Hertford* is, A Hart in a Field Proper.

The Earls of *Hertford*, are,

*Roger*, Earl of *Clare* and *Hertford*.  
*Edward* Senior Earl of *Hertford*.

In this County, three remarkable Battels of Civil dissention in *England* have been fought, viz.

The First on the 23d of *May*, 1455. in the Town of *St. Albans*, by *Richard D. of York*, the Earls of *Warwick* and *Salisbury*, and Lords of *Fow*, *Cambridge* and *Cobham*, against *K. Henry* the 6. In whose defence, *Edw. D. of Somerset*, *Henry E. of Northumberland*, and *John Lord Clifford*, with 5000 more lost their Lives : The King himself wounded in the Neck with an Arrow, the D. of *Exckingham* and Lord *Sudley* in their Faces, *Humphrey E. of Stafford* in his right Hand, and the E. of *Dorset* almost slain. There were on the Dukes part only 600 slain. The King by them was brought to *London*, and a Reconciliation made by their advancements unto Dignities and Offices.

The Second Battel was also fought at *St. Albans* on the 17th of *February* being Shrove-Sunday, by *Q. Margaret*, against the Dukes of *Norffolk* and *Suffolk*, the Earls of *Warwick* and *Arundel*, who  
 by

by force kept the King her Husband with them, and by constraint he held, and on their side fought, till the Field was lost, and the Lord fled; when with great joy he was received by his Queen, and young Prince Edward.

The Third Battel was fought in Anno 1471 upon the 14th of April being Easter-Day, near High Barnet, by the Earls of Warwick and Oxford, and Marquess Mountaculo against K. Edw. 4. who led with him K. Henry the 6th. (his Prisoner) unto that Field, and that day obtained the Victory against his Enemies. There were Slain in this Battel, Richard Nevil, the stout E. of Warwick, with his Brother the Marquess, and the E. of Oxford put to flight, and the Duke of Excester fore wounded, and left in the Field for Dead. On the King's part were Slain the Lords Cromwell, Bowcher and Ears, and on both parts the number of 10000 Men.

### Remarques in this County.

Near Fishpool-Street in St. Albans (saith Camden) in our remembrance have Anchors of a great weight been digged up.

There is near St. Albans a Brook called *Warmer*, which never breaketh out, but it foretelleth dearth or scarcity of Corn, or else some danger suddenly to ensue.

At *Ashwell* in this County rise so many Sources of Springs together, that they presently drive a Mill, and become a pretty big River.



# Herefordshire.

IS bounded on the East by Gloucestershire and Worcestershire. On the West by Radnorshire. On the South by Monmouthshire. And on the North by Shropshire.

It containeth in length 63 Miles. in breadth 36 Miles. And in Circumference 101 Miles.

The Air is very healthful, temperate and wholesome.

The Soyl of this County is exceeding Rich for Corn and Cattle, and about *Lemster* is the finest Wool in all *England*.

The Chief Commodities of this County are Syder, Corn, Wood, and the best Wool in any part of *England*.

It is in the Diocess of *Hereford*, and in it are 176 Parishes.

Out of it are elected 8 Parliament Men.

Knights

Knights	2 Lemster
Hereford	2 Weobly

Its Division is into 11 Hundreds, viz.

1 Wignore,	7 Greytrees,
2 Wolfsey,	8 Webtree,
3 Broxash,	9 Emjalscy,
4 Streiford,	10 Wormelow,
5 Radlow,	11 Hamington.
6 Grimsworth,	

In these Hundreds are 8 Market-Towns, viz.

Branyard, Monday.	Webley, Thurs.
Pembridge, Tues.	Rosse, Thurs.
Lidbury, Tuesd.	Lemster, Friday.
Kyneton, Wedn.	

Hereford, Wed. Friday, and Saturday.

The most eminent place in this County is the City of *Hereford*, lying in the Latitude of 52 deg. 12 min. and bearing W. N. W. from *London*, and distant therefrom 101 miles, thus, From *London* to *Maidenhead* 22. to *Nettlebed* 33. to *Alington* 46. to *Farrington* 56. to *Perrors-bridge* 69. to *Gloucester* 81. to *Rosse* 91. to *Hereford* 101. But according to a more accurate admeasurement upon the Road, it is distant from *London* 130 miles.

The City of *Hereford* is Walled about, having six Gates for entrance, and 15 Watch-Towers for defence. It is yearly Governed by a Mayor, chosen out of one of the 30 Citizens, which are called the Election, whoever after is known for an Alderman, and cloathed in Scarlet, the four eldest Aldermen are Justices of the Peace, and graced with a Sword-bearer, a Recorder, a Town-Clerk, and 4 Sergeants with Maces.

The Arms of the City of *Hereford* are, Gules, three Lyons Passant Guardant, Or.

The Earls of *Hereford* since the first Constitution, are,

*William Fitz Osbourn*, Earl.

*Robert Boffue*, Earl.

*Miles*, Consta. of England.

*Henry Bohun*, Earl.

*Henry Bullingbrook*, D.

*Stafford*.

*Walter D'Eureux*, Visc. *Heref*.

Upon the 2d of *February* being *Candlemas-Day*, in the year 1461. near *Ludlow*, a great Battel was fought between *Jasper E. of Pembroke*, and *James Butler E. of Ormond and Wiltshire*, against *Edward E. of March*, in which 3800 men were Slain. The two Earls fled, and *Owen Tenth* taken and beheaded. Before this Battel began, there appeared visible in the Heavens, 3 Suns, which after a while all joyned together, and became One as before. This caused *Edward* afterwards

wards to give the Sun in his Glory for his Body  
and Cognizance.

## Things remarkable in this County.

By *Snodhill* Castle, is a Quarry of Exellent  
Marble.

By *Richards* Castle, is a Well called *Bone-well*,  
wherein are continually found little Fishes Bones,  
but not a Fin to be seen; which Well being  
wholly cleansed of them, yet will the like come  
again. But (saith Mr. *Speed*) no man knows  
whether they be produced naturally, or brought  
thither in Veins through the Earth.

In the year 1571. *Marsley* Hill in the East  
part of this Shire, with a roaring Noise remo-  
ved it self from the place where it stood, and  
for three days together travelled from its old  
Seat: It began this Motion on *Saturday* the 17th  
of *February*, about 6 of the Clock at Night, and  
by 7 of the Clock the next Morning, it had gone  
about 200 foot, carrying with it Sheep in their  
Coats, Hedge-rows and Trees, whereof some  
were overthrown, and those that stood upon the  
Plain, are now firmly growing upon the Hill.  
Those that were East are turned West, and those  
in the West are turned East. In this remove it  
overthrew *Kinnaston* Chappel, and turned two  
High ways near 300 foot from their old Paths.  
The

The Ground that thus removed was about 26 Acres, which opening it self (Rocks and all) bore the Earth before it for about 1200 foot without any stay; leaving Pasturage in the place of Tillage, and Tillage overspread the Pasturage. Thus overwhelming its lower parts, it mounted to a Hill 12 Fathom high, and there rested after three days Travel.

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Punting.

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# Huntington- Shire.

**T**His Shire is bounded on the East by *Cambridgeshire*. On the West by *Northamptonshire*. On the South by *Lincolnshire*. And on the North by *Northamptonshire*.

It containeth in length 23 Miles. In Breadth 18. And in Circumference 65 Miles.

The temperature of the Air of this County is not so good as in other parts of *England*, in respect of the great quantity of Meers in it; yet the Natives that dwell about them, are healthful and live very long; but Strangers are subject to much Sickness.

For the Soyl, the Hilly part is for the Plough, and the Valley for Pasture, which is accounted as good as any in *England*.

The Chief Commodities are Corn, and Cattle.

It is in the Diocess of *Lincoln*, and hath in it 79 Parishes.

# Huntingtonshire.

73

Out of it are elected 4 Parliament Men.

Knights

2 | *Huntingdon*

2

Its Division is into 4 Hundreds, viz.

*Norman Cross,  
Hurstingstone,*

*Leightonstoned,  
Tolton.*

And in these Hundreds are 6 Market-Towns, viz.

*St. Ives, Mond.  
Tuxley, Tuesd.  
Ramsay, Wedn.*

*St. Neots, Thursd.  
Kimbolton, Friday.  
Huntingdon, Sat.*

The Principal Town in this County is *Huntingdon*, lying in the Latitude of 52 deg. 21 min. It bears from *London* N. by W. And is distant therefrom 48 miles. Thus, From *London* to *Edmonton* 6. to *Waltham-Cross* 12. to *Ware* 20. to *Puckeridge* 24. to *Roydon* 33. to *Huntingdon* 48. But by more accurate admeasurement upon the Road, it is found to be 57 miles.

By Charter from K. *John*, this Town hath a peculiar Coroner, Profit by Toll and Custom, Recorder, Town-Clerk, and 2 Bailiffs annually Elected.

The Seal of this Town, is in a Ring, a Huntsman, with Dog, Staff, &c. all Proper.

E

The

Out

The Earls of this County since the first Constitution are,

*Waldeof, E. of Huntingdon.*

*Simon de St. Lizio, E.*

*Henry Prince of Scotland, E.*

*William Clinton, E.*

*Guyford Angolesme, E.*

*John Holland, F.*

*Thomas Gray, E.*

*William Herbert.*

*George Hastings.*

### Things remarkable in this Shire.

At *Alceycaſtan* in this Shire, are two little Springs, the one *Freſh*, the other ſomewhat *Brackiſh*; The latter is good for *Leproſie* and *Scabs*, and the other for *dim Sights*.

*Wittleſmere-Lake*, and other *Meers* near it in this Shire, do ſometimes in fair and calm weather, ſuddenly riſe tempeſtuouſly with *Water-quakes*; by reaſon of *Vapours* breaking violently out of the *Earth*.

Rent.



# Kent.

**K**ent is bounded on the East by the Narrow Seas. On the West by *Surrey*. On the South by *Suffex*. And on the North by *Effex*.

It contains in length 60 miles. In breadth 30. And in Circumference 170 miles.

The Air of this County is neither so serene nor wholsom, as other parts of *England* are, which is occasioned by the many Vapours that arise from the Sea and River of *Thames*, which almost encompasses the same, making it a kind of *Peninsula*. And as it is not so healthy and clear, neither is it so cold as other parts of *England*, especially in the lower places near the Sea, for the Snow upon a Thaw in the Winter, will sooner be dissolved in the Valleys, than on the Hilly parts of this County.

For the Soil, thus much in general may be said: The *weald* for Wood. *East-Kent* for Corn. *Rumsey* for Meadow. *Tanham* for an Orchard. *Sheppy* and *Reculver* for Wheat. *Thanet* for Barley. And *Hedcorn* for the Brood of big, fat and commended Capons.

The chief Commodities of this County, are Corn and Fruit.

It is in the Diocesses of Canterbury and Rochester, and hath in it 408 Parishes.

Ten Members are elected out of it to sit in Parliament.

Knights	2	Maidston
Canterbury	2	Queenborough
Rochester	2	

Its Division is into 5 Lathes, & 67 Hundreds, viz.

1 **Button.**

Black Heath,  
Bromeley,  
Lefnes,  
Axtane,  
Rookefly,  
Godsheath,  
Westerham,  
Somerden.

2 **Aylesford.**

Hio,  
Shamele,  
Toltingtroe,  
Chetham,  
Woribam,  
Larkfield,  
Lislefield,

Twysford,  
Tunbridge,  
Watchlingston,  
West Bamfield,  
Brenchley,  
Marden,  
Egborne,  
Maidstone.

3 **Stray.**

Milton,  
Tenham,  
Feversham,  
Baton,  
Felbore,  
Chart,  
Wye,  
Byrcholt,

Alehill,  
 Ashford,  
 Blackborne,  
 Tenderden,  
 Barkley,  
 Cranbrooke,  
 Rolvenden,  
 Melbrihtenden,  
 East Barnfield,  
 Newyndene.

4 St. Augustine.

Ringslow,  
 Blengate,  
 Wbucstable,  
 Westgate,  
 Downhamford;  
 Preston,  
 Bredge,  
 Kinghamford,  
 Seasalter,

Wingham,  
 Eastry,  
 Cerniloe,  
 Bawksbrough,  
 Longport.

5 Shepway.

Folkstane,  
 Lovingborne;  
 Stowting,  
 Heane,  
 Byrcholifran;  
 Streats,  
 Worth,  
 Ham,  
 Langport,  
 S. Martin,  
 Newchurch,  
 Alowesbridge,  
 Oxney.

In these Hundreds are contained 29 Market-Towns, viz.

Eltham, M.  
 Wrotham, Tu.  
 Lenham, Tu.  
 S. Mary Cray, W.  
 Westram, W.

Gouldhurst,  
 Wye, Thurs.  
 Rumney, Th.  
 Lydd, Th.  
 Fockstone, Th.

Bromley, Th.  
 Maidstone, Th.  
 Rochester, Fr.  
 Tunbridge, Fr.  
 Tenderden, Fr.  
 Smarden, Fr.  
 Woolwich, Fr.  
 Malinge, Sa.  
 Milton, Sa.  
 Cranbrooke, Sa.

Hyth, Sa.  
 Bartford, Sat.  
 Sevenoke, Sat.  
 Gravesend, W. &  
 Feversham, W. &  
 Canterbury, W. &  
 Dover, W. & S.  
 Sandwich, W. &  
 Appledor, --

This County aboundeth with Navigable Rivers, that of *Medway* which divideth the County being the chief. In this County are also five Cinque-Ports, *viz.*

*Dover.*  
*Rumney.*

*Sandwich.*  
*Winchelsey.*

Of these four, *Dover* with the Castle is the chief, and by ancient Authors hath been accounted the Lock and Key to the whole Realm of *England*.

This County hath the happiness to be possessed of two Cities and Bishops Sees, *viz.* *Canterbury* and *Rochester*; strengthened with 27 Forts and Castles, and graced with 8 of the Kings Palaces and beautified with many Stately Buildings.

The chief and principal City in this County is *Canterbury*, the See of the Metrapolitan of *England*. It lyeth in Latitude of 51 deg. 17 min. And bears East from *London*, being distant therefrom

From 44 miles, Thus, From *London* to *Dartford* 12. to *Rochester* 23. to *Sittingborn* 31. to *Canterbury* 44 miles. But being measured upon the Road, its distance from *London* is found to be 56 miles.

This City was (as Historians record) built 900 years before the Nativity of our Saviour, and was the first erected School for Education in Arts and Sciences, and was the motive which induced *Sigibert* King of the East Angles, to lay his foundation for *Cambridge* University.

In this City were Married K. *John* and *Isabella* his Wife, and also with the Marriages of K. *Henry* the Third, and K. *Edward* the First. And with the Interments of *Edward* the Black Prince; *Henry* the Fourth and *Joan* his Wife. And at *Feverham* were interred K. *Stephen*, and *Maud* his Queen. After divers afflictions by the *Danes*, this City was at length fortified by *Richard* the Second, and afterwards Walled about by *Simon* *Sadbury*, Arch-Bishop of that See.

Next to *Canterbury*, *Rochester* requires the prebeminence of all the other Towns. Historians report that this City was first built by *Julius* *Cesar*. How or by whom these two Cities are Governed, I do not find; But the Arms of *Canterbury* is, Gules Martlets in a Chief Argent, a Lyon Passant Guardant, Or.

And the Arms of *Rochester* is Argent, a Plain Cross Gules, with an R in the Centre Or. In Chief a Lyon of *England*.



The Earls since the first Constitution, are,

*Odo*, Bishop of *Bayen*. *Edmond Woodstock*,  
*Will. I.* prese<sup>t</sup> E. of *Flan.* *Tho. Holland*.  
*Hubert de Burgh*. *Edmond Graye*.

### Things remarkable in this County are,

The Medicinal Wells at *Tunbridge*, the Virtues of the Waters of them are sufficiently known.

At *Egerton* is a Spring whose Water turns Wood into Stone.

Three miles South from *Tunbridge* on the edge of *Suffex* in a white sandy Ground, are divers huge craggy Stones of strange forms, whereof two of the greatest stand so close together, (and yet are divided with so streight a Line) as one would think they had been sawn asunder.

The River of *Medway* loseth it self under ground, and riseth again at *Loose*, not far from *Cox-Heath*.

There are three Ridges of Hills in *Kent*, viz. The first is that which runs by *Eoxtry*, *Dettling*, *Hellingborn*, &c. and is called *Health without wealth*. The second is, that which runs by *Sutton-ulcomb*, *Boaton*, *Malbers*, &c. and is called *Health and wealth*. The third is that which runs by *Tenderden*, and is called *wealth without Health*.

At *Motingham*, 8 miles from *London*, in *Anno* 1585. *August* the 4th, after a violent Tempest of Thunder and Rain, the Ground suddenly began to sink, and three great Elms growing upon it were carried so deep into the Earth, that no part of them could any more be seen; The compass of the hole is said to be 240 foot about, and a Line of 50 Fathom plummed down into it, finds no bottom.

In *Tanderden*-Steeple about the Belfrey, there is a Stone, which as the Rain falls upon it out of the Air, or the Rain drippings from other Stones about it, grows in about 5 or 6 years very manifestly: which having been pared away with an Instrument, grows up again as high as before.

Upon the Shoars of the Isle of *Shippay*, are found weighty Stones, out of which Brimstone and Coperas are tryed, by boyling them in a Furnace for that purpose.

Near unto *Feverham* are Pits of great depth, narrow at the mouth, and very broad below, which have distinction of Rooms or Chambers within them, and Pillars of Chalk as it were to support them.

Great store of Samphire grows on the Cliffs, between *Deal* and *Dover*.

At *Dungeness*, for a mile and more together, do naturally grow abundance of hollow Trees, among nothing but Beach and Pebbles. And Westward from this place Pease grow naturally in Clusters as Grapes do, which differ but little in taste from Field Peasen. Also between *Thorn* Isle and *Sandwich* a kind of Riops grow naturally among the Beach and Pebbles.

In the Isle of *Shippay* there are no Moles, and if

any be carried over thither, they suddenly dye.

The River *Stowre* that runs through *Cantebury*, breeds the best Trouts in the South-east parts of *England*.

At *Boxley-Abby* about 2 miles from *Maidstone*, is a Spring the water whereof in 9 days will turn Sticks and small Wood into Stone.

In the year 1596, upon the 18th of *December*, a mile and half from *Westrham* Southward (and not many miles from *Motingham*) Two Clofes lying together separated with a Hedge of hollow Ashes, then was found a part thereof about 12 Perches long to be sunk six foot and an half deep, the next morning 15 foot more, the third morning 80 foot more at least, and so daily that great Trench of Ground containing in length about 80 Perches, and in breadth 28 Perches, began, with the Trees and Hedges on it, to loose it self from the rest of the Ground lying round about it, and withal to move and shoot Southward day and night for Eleven days. The Ground of two water Pits, the one 6 foot deep, the other 12 foot deep, and about 4 Perches over in breadth, having sundry Tufts of Alders and Ashes growing in the bottom with a great Rock of Stone under them were not only removed out of their places, and carried towards the South, at least 4 Perches apiece, but withal mounted aloft and became hilly with their Sedge, Flags, and black mud upon the tops of them, higher than the face of the Water (which they had forsaken) by 9 foot, and in the place from which they were removed; other Ground which lay higher is descended, receiving the Water which lyes upon it. Moreover, in one place of the plain Field, there is a great hole made by sinking of the Earth to the depth of

of 30 foot at the least, being in breadth (in some places) 2 Perches over, and in length 5 or 6 Perches.

Also there is a Hedge 30 Perches long, carried Southward, with his Trees 7 Perches at the least. Divers other Sinkings there be in several other Places, *viz.* One of 60 foot, another of 47, and another of 34 foot. By means of which confusion it is come to pass, that where the highest Hills were, there be the deepest Dales, and the lowest Dales are become the highest Hills. The whole measure of breaking was about 10 Acres.

In the year 1651. in the Parish of *Lenisham* 6 miles from *London*, a Medicinal Water was found out, and is much frequented.

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Lancashire.

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# Lancashire.

**I**t is bounded on the East by *Yorkshire*. On the West by the Irish Sea. On the South by *Cheshire*. And on the North by *Cumberland* and *Westmorland*.

It contains in length 57 miles. In breadth 32 miles. And in Circumference 65 miles.

For the Temperature of the Air, it is thin and piercing, and not troubled with gross Mysts or Fogs. The People are very Comely, Strong, Healthful, long liv'd, and not subject to Noxious Diseases.

For the Soil, It is not very fruitful; yet it breeds a great number of Cattel, and those of a very great proportion, having goodly Heads, and large spread Horns. It yieldeth great store of Coles, and a competent increase of Flax. The Plain of this County is very good for Wheat and Barley; but that which lyes at the bottom of the Hills, is best for Oats.

The chief Commodities that this County affords, are Cole, Cattel, Fowl, Fish and Flax.

It is in the Diocess of *Cheshir*, and hath in it 61 Parishes. And

And out of it are elected 14 Members to sit in Parliament.

Knights	2	Wigan	2
Lancaster	2	Clitheroe	2
Preston	2	Liverpoole	2
Newton	2		

Its Division is into 6 Hundreds, viz.

Loynsedale,	Laisand,
Amounderne,	West Darbie,
Blackburn,	Salford.

And in these Hundreds are 26 Market-Towns, viz.

Boulton, Mon.	Coln, Wed.
Blackburn, M.	Warrington, W.
Wigan, M. and Fr.	Preston, W. F. & S.
Poulton, Mon.	Bury, Thurs.
Cartmel, Mon.	Gastings, Th.
Hornby, Mon.	Ulverston, Th.
Hills-head, Mon.	Lancaster, Sa.
Rochdale, Tues.	Manchester, Sa.
Charley, Tu.	Clitheroe, Sa.
Ormesbury, Tues.	Liverpoole, Si.
Kirkham, Tues.	Dalton, Sa.
Preston, Tues.	Leigh —
Hastington, Wed.	Great Eccleston —

The

The Shire-Town in this County is *Lancaster* lying in the Latitude of 54 deg. 10. min. And it beareth from *London* N. W. by N. and is distant therefrom 187 miles. Thus, From *London* to *Barnet* 10. to *St. Alban* 20. to *Dunstable* 30. to *Stony Stratford* 44. to *Tring* 50. to *Watlington* 60. to *Coventry* 74. to *Lichfield* 94. to *Rugby* 99. to *Stone* 110. to *Newcastle* 116. to *Warrington* 136. to *Newton* 141. to *Wigan* 142. to *Preston* 162. to *Garslang* 172. to *Lancaster* 187. But by a more exact admeasuremen upon this Road, it is found to be distant from *London* 232 miles.

This Town is very pleasantly situate, but the Inhabitants thereof do not much abound in Wealth. It is built on the South-side of the River *Lon*: The principal Glory of this Town consisteth in the Church, the Castle and the Bridge and in it are many fair and long Streets. To this Town *K. Edward* the Third granted a Mayor and two Bailiffs, which are elected out of 12 Brethren, assisted by 24 Burgeses, by whom it is yearly Governed, with the supply of 2 Chamberlains, a Recorder, Town-Clerk, and 2 Sergeants at Mace.

The Arms of this Town is, Party *per Fesse* Vert and Gules, in Chief a Quadrangle of Castles walled Argent, and in Base a Lyon of *England*.

The Earls and Dukes of this County are,

*Edmond Croukback* Earl.  
*John* of Gaunt, D.

The Kings of England of the House  
of Lancaster, were,

*Henry the IV.*

*Henry the V.*

*Henry the VI.*

*Henry the VII.*

Those of the House of York,

*Edward IV.*

*Edward V.*

*Richard III.*

After many Battels and conflicts, at length by  
the happy Marriage of *Henry the 7th. K. of Eng-*  
*land*, next Heir to the House of *Lancaster*, with  
*Elizabeth* Daughter and Heir to *Edward the 4th.*  
of the House of *York*, the **Red and White Roses**  
were United.

Although *Lancaster* be the Shire Town, yet  
the Town of *Manchester* far exceedeth it, which  
is famous (not only for the Church, Colledge  
and Market-Place, but) for the great resort to it  
for Cloathing. It was by *Anthony* the Emperour  
called *Mancunium*, and was made the Fort and  
Station of the *Romans*.

*Bible chetter* also in this County (though but  
a little Town) hath been esteemed and called  
**The Richest Town in Christendom.**

Things



## Things Remarkable in this County.

Along the Sea side (in many places) lye heaps of Sand, upon which the People pour Water till it contract a Saltish humour from the Sand, and this they boyl with Turff till it become White Salt. Not far from *Fourness Fells*, is the greatest standing Water in *England*, of a wonderful depth, and stretching it self out for the space of 10 miles together, all Paved in the bottom with Stone. This Water is called the *Miander Meer*, and there breeds in it a kind of Fish called a Chare, which is no where else to be found.

The *Mosses* in this Shire are very unwholsom, but the upper Coat of this Mossy Earth being pared away, it yields a fat Earth for Fuel: And in divers places under this mossy Earth, good Marl is found to enrich the Land.

On the Banks of the River *Irwell* there is found a reddish Stone. And about *Manchester* are Quarries of very good Stone.

By *Chatmoss* is a low moisty Ground, very large, a great part of which (saith *Cambden*) the Brooks swelling high, carried quite away with them, whereby the Rivers were corrupted, and a number of fresh Fish perished. In this place now lyes a low Vale, watered with a small Brook where Trees have been digged up lying along. The Wood of these Trees burns very bright, so that some think them to be Fir Trees: But *Cambden* questions whether they be not Subterraneous Trees growing under Ground as well as Plants, and other Creatures.

Upon

Upon the very top of *Pendle Hill*, grows a peculiar Plant called *Cloudsberry*, as coming out of the Clouds. This Hill lately did the Countrey bear it much harm by abundance of water gushing out of it. And this is remarkable, for whenever the top of it is covered with a Myst, it is an infallible sign of Rain.

Besides this Hill, there are (not far from it) two others, *viz. Ingleborrow* and *Penigent*, which seem to touch the Clouds.

In the River *Lune* near *Cockersand* Abby, is great store of Salmon.

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Leicester.



# Leicestershire.

**T**His Shire is bounded on the East by *Lincolnshire*. On the West by *Warwickshire*. On the South by *Northamptonshire*. And on the North by *Derbyshire* and *Nottinghamshire*.

It containeth in length 30 miles. In breadth 26 miles. And in Circumference 100 miles.

The Air of this Shire is mild and wholesome, making the Inhabitants very healthy and long liv'd.

The Soil is good for the production of Corn, Cattle, and Coles.

The principal Commodities are Pease, Beans, Cattle, and Woc'.

It is in the Diocess of *Lincoln*, and hath in it 192 Parishes.

Out of it are elected 4 Parliament Men.

Knights	2   Leicester	2
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Its Division is into 6 Hundreds, viz.

West Goscote,  
Sparkingbo,  
Goodlaxton,

Gartrey,  
East Goscote,  
Framland.

And in these Hundreds are 12 Market-Towns, viz.

Hinckley, Mon.  
Mont Sorell, Mon.  
Melton Mowbrey, Tu.  
Harborough, Tu.  
E-swarth, Wednes.  
Loughborough, Th.

Walsham Would, Th.  
Hillaton, Th.  
Lutterworth, Th.  
Billesden, Frid.  
Leicester, Sat.  
Asby de la Zouch, Sa.

The Principal Town in this Shire is *Leicester*, lying in the Latitude of 52 deg. 41 min.

It beareth from *London* N. N. W. and is distant therefrom 78 miles. Thus,

From *London* to *Barnet* 10. to *St. Albans* 20. to *Dunstable* 30. to *Stony-Stratford* 44. to *Northampton* 54. to *Haverborough* 66. to *Leicester* 78. But by more accurate admeasurements along the Road 98 miles.

This Town is said to be built by King *Leir*, who lived 844 years before the Birth of Christ.

By whom this City is annually Governed, I do not find; but the Arms of the Town seem to be the same with that of *Robert de Bellemont* who was first Earl thereof; which is Gules, a Cinquefoil Ermine, pierced of the Field.

The

The Earls of *Leicester* since the first Constitution, are,

<i>Robert de Bellemont.</i>	<i>Will. de Bavar. E. of</i>
<i>Simon de Montefort.</i>	<i>Holland.</i>
<i>Rannulph, Earl of</i>	<i>John of Gaunt, D. of</i>
<i>Chester.</i>	<i>Lancaster.</i>
<i>Simon de Montefort.</i>	<i>Robert Dudley.</i>
<i>Edmond Crouchback.</i>	

### Things remarkable in this County.

Near *Bosworth* upon *Redemore*, the last of the 13 Battels between the two Houses of *York* and *Lancaster* was fought: whose dissention spent *England* more Blood than did the winning of *France*. In which Battel *Richard* the Tyrant and Usurper, by *Henry* Earl of *Richmond* with 4000 men were slain, and but 10 only on the Earl's part lost their Lives. The Corps of the Dead King being ragged and torn, and the next day was laid all naked upon a Horse, and trussed like a Hog behind a Pursevant at Arms, and was as homely Buried in the *Grey Friars* in *Leicester*, after whose Ruine, his Grave rests as obscure, being all overgrown with Weeds and Nettles: but the Stone Chest in which he was laid was preserved, and is now made use of for a Trough in a common Inn for Horses to drink in. This Battel was fought the 22 of *August*, 1485.

Near *Lutterworth*, is a spring so cold, that with-  
in

In a short time it turneth straws and small sticks into Stone.

In the North part of this Shire are store of Pit-Coals, which are of the nature of hardned Bitumen.

The People of *Carleton* cannot pronounce their words well; but almost all of them have a natu-  
rable kind of Speech, fetching their words (with much ado) deep out of their Throats.

In the Rocks about *Belvoir* Castles are sometimes found the Astroits or Star-Stones, resembling little Stars joyned one to another, wherein are to be seen at every corner 5 beams, and in every beam in the middle is small hollownes.

At *Barrow* is digged the best Lime-stone in all *England*, being extraordinary strong.

In *St. Martin's* Church in *Leicester*, lyeth the Body of Mr. *Robert Herricke*, one of the Aldermen of *Leicester*, and *Elizabeth* his Wife, he was three times Maior of that Corporation; they lived fifty two years together, and seldom or never had under twenty in family, and never in that time Buried either Man, Woman, or Child; and lived to see their Children, and their Childrens Children, and their Children, to the number of One Hundred forty and two.

Lincoln.



# Lincolnshire.

**L** *Lincolnshire* is bounded on the East by the German Ocean. On the West by *Leicestershire*. On the South by *Cambridge* and *Northamptonshire*. And on the North by *Yorkshire*.

It containeth in length 60 miles. In breadth 44 miles. And in Circumference 170 miles.

The Temperature of the Air, upon the East and South part, the Air is thick and foggy by reason of the Fen-Grounds thereto adjoyning: but withal very moderate and pleasing.

The Soil of this County on the North and West parts is abundantly fertile, pleasant and Rich, stored with Pasturage, Arable and Meadow Grounds. The East and South parts is Fenny and Brackish, and for Corn barren: But for Fowl and Fish, no County in the Kingdom can compare with it.

The Chief Commodities that this Shire affordeth, are Wool, fat Cattle, Fish, Fowl, Horses, Flax and Alabaster.

It is in the Diocess of *Lincoln*, and hath in it 630 Parishes.

Out of  
Parliament

Knight  
Lincoln  
Boston

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Out

Out of it are elected 12 Members which sit in Parliament.

Knights	2	Grimsby	2
Lincoln	2	Stamford	2
Boston	2	Grantham	2

The Shires Division is into three parts, viz.

Lindsey. Kesteven. And Holland.

And these 3 Divisions contain 30 Hundreds, viz.

**Lindsey Division.**

Manlie,  
Larborough,  
Brodley,  
Ludbrough,  
Walchcroft,  
Aslaoe,  
Carringham,  
Well,  
Lawris,  
Wraggoe,  
Gartrie,  
Loutbeask,  
Calcemorth,  
Candleshy,  
Hill,  
Bullingbrook,  
Horn-Castle.

**Kesteven Liberty.**

Lanyo,  
Boothby,  
Loveden,  
Flaxwell,  
Ashwardburn,  
Wivebridge,  
Grantham,  
Aveland,  
Belisloe,  
Ness.

**Holland Division.**

Shirbeck,  
Kirtou,  
Ellowe,

And



And in these Hundreds are 35 *Markets*  
Towns, viz.

Barton, Mon.	Burgh, Th.
Caster alias Spilf-	Market-Deeping,
by, Mon.	Folkingham, Th.
Salisbury, M.	Holbich, Th.
Market-Stanton, M.	Wragby, Th.
Stamford, M. & Fr.	Naverby, Th.
Sleaford, M.	Lincoln, Friday.
Gainsbury, Tuesd.	Tattershall, Fr.
Barton, Tu.	Kirton, Sat.
Market Rasen, Tue.	Thongcastor, Sa.
Bullingbrook, Tues.	Waynfleet, S.
Spalding, Tues.	Horn-Castle, S.
Alford, Tues.	Bourn, S.
Grimsby Mag. W.	Grantham, Sa.
Binbrook, W.	Demington, Sa.
Lowth, W. and Sa.	Salfleet, ———
Boston, W. and Sa.	Croyland, ———
Glamford, Thurs.	Barwell, ———

The principal Place in this Shire, is the famous and ancient City of *Lincoln*. Lying in the Latitude of 53 degrees.

It bears from *London* N. by W. And is distant therefrom 103 miles. Thus,

From *London* to *Waltham* 12. to *Ware* 20. to *Buntingford* 27. to *Royston* 33. to *Huntingdon* 48. to *Stilton* 57. to *Peterborough* 62. to *Market-Deeping* 70. to *Sleaford* 88. to *Lincoln* 103.

In the time of the *Normans* this was one of the best Cities of *England*, being the chief place to which Merchants did resort and Traffick. In this City did *K. Edward* the Third ordain his Staple for the Mart of Wools, Leather and Lead.

The Government of this City is annually committed to a Maior, 2 Sheriffs, 12 Aldermen in Scarlet, a Sword, a Hat of Estate, a Recorder, Sword-bearer, and 4 Sergeants with Maces.

The Arms of this City are Argent, on a plain Cross Gules, a Flower-de-luce, Or.

The Names of the Earls of *Lincoln* since the *Norman Conquest*.

<i>William de Romar.</i>	<i>Tho. E. of Lancaster.</i>
<i>Gilbert de Gant.</i>	<i>John of Gaunt.</i>
<i>Randal E. of Chester.</i>	<i>John de la Poole.</i>
<i>Robert de Quincy.</i>	<i>Henry Brandon.</i>
<i>John de Laey.</i>	<i>Edward Clynton.</i>

Things remarkable in this Shire.

Upon the 5th of *September* 1140. In the City of *Lincoln* was fought the great Battel between *Randolph E. of Chester*, and *Robert E. of Gloucester*, against *K. Stephen*, in defence of *Maud* the Empress; where *K. Stephen* was taken Prisoner and carried to *Bristol*, and there kept in Irons.

Again, in this Shire on the 19th of *May*, 1217. A Battel was fought by *K. Henry* the 3d. against his Disloyal Barons, who aided *Lewis Dolphin*

of *France*, in which Conflict, the *French* were put to flight, and therein dyed the E. of *Perch*, with 400 Knights of that party. And divers Earls and Persons of Note taken Prisoners.

In the Fens in this County, have in Nets been taken at one Draught in the Month of *August*, 3000 Mallards, and other Fowl of the like kind.

The Ground about *Crowland* in this Shire is so rotten, that one may thrust a Pole into it 30 foot deep. And in a place called *Holland* there, the Ground is so wet, that as one stands upon it the Earth will shake under his feet, and he will be ready to sink into it.

Here are also many Quick-Sands, which have a wonderful force both to draw to them, and to hold fast that which they have drawn. The Inhabitants of those parts have no fresh water, only Rain-water, and that in Pits, which if they be deep, turns the water brackish presently: And if they be shallow, they dry up as soon.

About *Barton*, upon *Humber*, are abundance of Pewets, Godwits, Knotts and Dottrels, a simple kind of Bird, yet much given to imitating; which Birds are caught by Candle-light in this manner. The Fowler stands before the Bird, and if he put out an Arm, the Bird stretches out a Wing; if he set forward a Leg, or put forward his Head, the Bird doth the like, and imitates the Fowler's gesture so long, till he drawing nearer and nearer by degrees, at length casts his Net over him and takes him.



# Middlesex.

**M**iddlesex is bounded on the East by *Essex*. On the West by *Buckinghamshire*. On the South by *Kent* and *Surrey*. And on the North by *Hertfordshire*.

It containeth in length 24 Miles. In breadth 18 Miles. And in Circumference 95 Miles.

The Air of this County is very healthful (as being all a Gravel.)

The Soil whereof is very Rich, it lying in a Vale, having some Hills also, and some of them of good ascent, from whose tops the Prospect of the whole is seen like unto *Zoar* in *Egypt*, or rather (saith *Speed*) like a Paradise or Garden of God.

The Chief Commodities are Corn and Cattel.

It is in the Diocess of *London*, and hath in it (besides those in *London* and *Westminster*) 73 Parishes.

Out of it are Elected 8 Members to sit in Parliament.

Knights	2		LONDON
Westminster	2		

In it 5 Princely Houses inheritable to the English Crown, are seated in this County, viz.

Enfield,		St. James, and
Hanworth,		Hampton-Court.
White-Hall,		

The last whereof is rather a City in Shew than a Princely Palace only, the which for stately Port, and gorgeous Building not inferiour to any in Europe.

Its Division is into 7 Hundreds, viz.

Edmonton,	}	Ofriston,
Goare,		Elthorne,
Finisbury, and		Istleworth,
Wenlaxeburn,		Spelthorn,

In it are 4 Market-Towns (besides those in London and Westminster) viz.

Brainford, Tues.		Uxbridge, Thurs.
Edgware, Thurs.		Stanes, Friday.

The Principal Places in this County, are the two Famous Cities of *London* and *Westminster*, lying in the Latitude of 51 deg. 32 min. Of which two Cities we shall speak more anon.

### Things remarkable in this County.

At *Barnet* in this County, are Medicinal Waters of late discovery, and very famous.

*Heston*, a little Village near to *Wileworth*, is very remarkable for yielding the best Flower, and the purest for Manchet.

The Waters of *Crowders-well* by *Cripplegate* in *London*, and that at the Postern by *Tower-Hill*, have a very pleasant taste like that of New Milk, and are very good for Sore Eyes: But *Crowders-well* is the better of the two. And it is said, that the Water of the Postern Spring on *Tower-Hill*, being let stand for several days to settle, will have in the bottom of it a yellow Sediment, much resembling Brimstone, both in colour and substance.

The *Stews* by the Bank-side in *Southwark*, lying on the South side of *London*, over the River *Thames* (says *Cambden*) were made to make Pikes and Tench fat, and to scour them from their muddy Fennish taste. And I have seen (saith he) Pikes Paunches opened with a knife to shew their fatness, and presently the Wounds have come together again by the touch of Tenches, and by the help of their glewy slime, being perfectly healed up.

In the River of *Thames*, there oftentimes happens a strange shifting of the Tides, which is generally accounted a great Prodigie, because it happens, but seldom: A recital of all those which I hear History makes mention of, I shall here repeat.

Upon the 12th of *October* 1411. The *Thames* flowed thrice in one day.

Upon the 17th of *December* 1550. The *Thames* Flowed and Ebbd 3 times in 9 hours below Bridge.

Upon *January* the 26th. in the year 1564. at night, were two Tides in 2 hours. The next day likewise were two in the morning, and two at night.

Upon the 6th of *November* 1574. in the morning there happened two great Tides, at *London*; The one of *Courie*, and the other within an hour after; which overflowed the *Marshes*, and drowned many adjoining *Cellars*.

Upon the 19th of *February* 160<sup>8</sup>, when (of course) it should have been dead low Water at *London-Bridge*, it was high Water, and presently it Ebbd almost half an hour to a foot depth; and then suddenly it Flowed again, almost 2 foot higher than it did before, and then Ebbd again till it came near the right course.

Upon the 6th of *February* 161<sup>9</sup>, was another strange shifting of the Tides; but the particulars I cannot gain.

Upon the 3d of *January* 162<sup>3</sup>, in the morning: The *Thames* shifted four Tides within four hours,

hours, viz. Two Floods, and two Ebbs, and then kept its right course.

Upon *Candlemas-Day*, the 2d of *February*, in *Anno 1651*, The *Thames* Ebbd and Flowed twice in 3 hours. And the like shifting of the Tides, at the same time was observed too by Seamen to be in the Maritime places of *Kent*.

Upon the 4th of *October 1656*, The River of *Thames* Ebbd and Flowed twice in 3 hours.

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The Description following being too large to be inserted in its due place (according to the Course of the rest of the Counties) I have at the end by way of Supplement added this Brief

# DESCRIPTION OF LONDON,

K. Charles his Augusta, or  
City Royal.

And of the City of WESTMINSTER,  
the Borough of SOUTHWARK, and  
their Suburbs, &c.

**L**ONDON, the Epitome and Glory of all Britain, was the Seat of the British Empire, as now the Royal Chamber of our Kings. Who was the first Founder of Her, Writers do much differ about, some say Brute the Trojan, others not: but all agree that

it was re-edified and enlarged by King *Lad*, in  
*Anno Mundi*, 5131.

*Antiquity.*

For Antiquity, *London* is very honourable, as may appear by what *A. Marcellinus* says of her, That she was called an Ancient City in his time, which is above 1200 years ago; and *Cornelius Tacitus*, 300 years before that, gives her this Character, *viz.* *London* for multitude of Merchants and Commerce, is very much renowned.

*Situation.*

This Noble City is seated on a gentle rising Bank, in a healthful Air, and no less pleasantly than commodiously on the River *Thames*; so that whosoever was the Founder, he shewed much prudence in the choice of its Situation; and her successful estate hath given proof, that built she was for long life and continuance.

*Wall and its Gates.*

The city is begirt with a Wall, as is said, by *Constantine* the Great; which giveth entrance at seven principal Gates, besides Posterns of later erection: On the West side are two,  *Ludgate* and *Newgate*, both which serve for Prisons; the first for such Debtors as are Freemen of the City; the other for Malefactors both of the City and Country; as also the County-Goal for Debt: Northwards, those of *Aldersgate*, *Cripplegate*, *Moorgate*, and *Bishopsgate*; and Eastward, *Aldgate*. Besides these principal Gates, there are several

Posters. Also toward the River of *Thames*, many Docks and Harbours for Vessels, several Water-gates, for the better security of the City, and Advancement of Trade.

*Its Extent.*

But now, as contemning Bondage, this City hath enlarged her self on all sides with spacious Suburbs, insomuch that she hath joyned her self Westward with another City, to wit, *Westminster*; and extending her Building Eastward as far as *Black-wall*; so that now the City is of great extent, being in length, from *Black-wall* in the East, to *Tittle-fields* in the West, about six miles; and in breadth, one, two, and in some places almost three miles; and in circuit 'tis computed about 14 or 15 miles; in which are numbred above 500 Streets and Lanes, and 75000 Dwelling-Houses.

• OF WESTMINSTER.

This City, or part of *London*, I shall first speak of, being the Noblest, and taken up by the King, the Nobility, Gentry, and such as depend on the Court and Law; was formerly called *Thorney* or *Dorney*, and was an Island encompassed by the *Thames*, overgrown with Briers and Thorns; but now graced with fair stately Houses and Palaces, both publick and private.

The chief among which are, First, The Palaces of the King, *Whitehall* and *St. James*; the first being the Residence of His Sacred Majesty, the other of his Royal Highness *James Duke of York*;

to.

to which is joyned a delightful Park so called, in which is a Pall-Mall, said to be the best in *Europe*.

Secondly, the Courts of Judicature, and Houses of Parliament, now known by the Name of *Westminster-Hall*, a large Structure, which was anciently the Palace of the Kings of *England*.

Thirdly, Its Collegiate Church of *Westminster*, which was the Temple of *St. Peter*, raised out of the Ruines of a former, dedicated to *Apollo*, where the *Trinobants* did Sacrifice to *Diana Tauropolia*. This Temple of *St. Peter* was destroyed by the *Danes*, and re-edified by *Dunstan* Bishop of *London*, in the year 960.

Fourthly, King *Henry's* Chappel, being a most magnificent and curious Edifice, beautified with the stately Tombs of the Kings and Queens, with many of the Nobility of *England*, renowned for the inauguration of our Kings and Queens, now a Collegiate Church.

Fifthly, *Somerset-House*, a large and stately Structure belonging to the King, situate upon the *Thames*.

Sixthly, The New-Exchange, a place well stored with variety of Shops and Goods; to which may be added,

Seventhly, The several Houses of the Nobility, as *Wallingford-House*, the Seat of the Earl of *Arlington*.

*Northumberland-House*, the Residence of the Countess of *Northumberland*.

*York-House* belonging to the Duke of *Backingham*, but now turned into smaller Buildings, and made new Streets of Houses.

*Salisbury-House*, belonging to the Earl of *Salisbury*, converted into a New-Exchange, and a Street of smaller Houses.

*Worcester-*

*Worcester-House*, to the Marquess of *Worcester*. The *Savoy*, formerly an Hospital; now the Habitation of several Families, where they have their House apart: and here is His Majesties Wardrobe kept.

*Arundel-House*, belonging to the Duke of *Northfolk*; and *Essex-House* to the Duke of *Somerset*; now also turned into small Buildings, and make a Street to the *Thames* side.

Then *Exeter-House*, *Bedford-House*, *Clarendon-House*, *Leicester-House*, *Southampton-House*, with divers others, too many to be mentioned in this small Discourse. The Limits of this City ends at *Temple-Bar*, where the Liberty of *London* beginneth, which we shall next speak of.

## OF L O N D O N.

This City within the Walls and Freedom, is divided into 26 Parts or Wards, governed by a Lord Mayor, so many grave Aldermen, and two Sheriffs; the yearly Choice of which was granted them by Patent from King *John*; to these *Henry* the Third added some Aldermen; these Aldermen take charge of the 26 Wards aforesaid, and called from them Aldermanries. The names of the Wards are thus called, viz.

1. *Tower-street.*
2. *Portoken.*
3. *Aldgate.*
4. *Limestreet.*
5. *Bishopsgate.*
6. *Broadstreet.*

7. *Cornbil.*
8. *Langborn.*
9. *Bilingsgate.*
10. *Bridgewater* within.
11. *Candlewick.*

12. *Wal-*

- |                            |                            |
|----------------------------|----------------------------|
| 12. <i>Walbrook.</i>       | 22. <i>Faringdon</i>       |
| 13. <i>Dowgate.</i>        | without.                   |
| 14. <i>Vintrey.</i>        | 23. <i>Breadstreet.</i>    |
| 15. <i>Cordwainer.</i>     | 24. <i>Queenhithe.</i>     |
| 16. <i>Cheap.</i>          | 25. <i>Castle-Baynard.</i> |
| 17. <i>Coleman-street.</i> | 26. <i>Bridgwater</i>      |
| 18. <i>Basinghall.</i>     | without, viz. the          |
| 19. <i>Aldersgate.</i>     | Burrough of                |
| 20. <i>Cripplegate.</i>    | <i>Southwark.</i>          |
| 21. <i>Farringdon</i>      |                            |
| within.                    |                            |

1. *Towerstreet Ward*, so termed from the *Tower*; unto this Ward belongs *Sydon-lane*, or *Seething-lane*, part of *Mark-lane*, *Minchen-lane*, and *Beer-lane*, *Water-lane*, then *Harp-lane*: in this Lane is the *Bakers-Hall*; then the two Lanes called *Church-Lanes*, and next to them *Foul-lane*, then the Church of *St. Dunstan's* in the East, the *Custom-house* and *Key*, now bravely rebuilt and adorned.

2. *Portoken Ward*, the East part of the *Tower* is in it; then the Hospital of *St. Katharine*, then *East-Smithfield* and *Tower-bill*, where is the Store-house for keeping Provisions for the Navy Royal, called the *Slaughter-house*; the Merchant-Tailors have in this Ward Alms-houses for 14 Women; next the *Minorities*, then the Church of *St. Battolph*, then is *Hoglane* near *Goodmans-fields*; the Ward ending at *Petticoat-lane*.

3. *Aldgate Ward*, so named from the Gate; the chief Street beginneth at the Gate, betwixt the Gate and *Limeyest*; in it is *Bricklayers-Hall*,

Hall, then *Billetter-lane*, then *Fenchurch-street*, till you come to *Culver-alley*; then *Crossed* or *Crouched Friars*, *Woodroof-lane*, *Hart-street*, the North end of *Mark-lane*, where the Ward endeth.

4. *Limestreet Ward*; here stands *Leaden-Hall* formerly a Storehouse for Provision for the Poor, now a Market-place for Butchers, Tanners, Mealmen, and Wool; no Market in the World for variety of Provision able to stand in competition with it: There is no Parish-Church, or place for Divine Service in this Ward.

5. *Bishopsgate Ward*; part is without the Gate, from *St. Mary Spittle* to *Bishopsgate*, which Lanes and Alleys of note are, *Bethlehem* East of the New Postern, West by *Moorfields*, and almost half of *Houndsditch*; in this Ward is the Church of *St. Buttolph* without the Gate, *Fishers-folly*, the old *Artillery-ground*, *St. Mary-Spittle*: within the Gate is *Bishopsgate-street*, so called of the Gate, unto the East end of *St. Martins-Outwich*, where is *Gresham-Colledg*; then by the West corner of *Leaden-hall*, down that was called *Grass-street*, to the Corner over against the Church, great *St. Hellens*, and little *St. Hellens*, where is *Leather-sellers-Hall*.

6. *Broadstreet Ward*, so named from the Street; in it is *Throgmorton-street*, *Threadneedle-street*, half *Finch-lane*, and *Scalding-alley*; in it is *Albhallows* in the Wall; *Winchester-street*, *Carpenters-Hall*, *Winchester-house*, the Hall between *Winchester-street* and *Broad-street*, called the *Glass-house*; in *Broad-street* are *Sir Thomas Gresham's Alms-houses*; here standeth *St. Peters the Poor*, of which Parish was formerly made this Rhime,

*In the Parish of St. Peters the Poor, (door.  
There's no Ale-house nor Tavern, nor Sign at a*

The Case is altered now, quoth Ploydon.

The *St. Augustin-Friers*, now the Dutch Church; in this Ward is Drapers-Hall, the House formerly of *Cromwel* Earl of *Essex*, *Bartholomew-lane*, and Merchant-Taylors-Hall in *Threadneedle-street*.

7. *Corn-hil* Ward, so called from a Corn-Market formerly kept there; the chief Ornaments of this Ward, are a famous Monument erected by Sir *Thomas Graham*, who named it the *Burys*, afterwards by Queen *Elizabeth* called the *Royal-Exchange*; it is the Place of publick meeting for Merchants, whereunto they twice every day resort, between twelve and one at Noon, and six and seven at Night, a stately Structure, now said to be the best in the known World, built quadrangular of Free-stone, with a lofty Tower at the South entrance, and Walks round the main Building, over which are above 200 Shops for rich Wares, and well stored with variety of all sorts. The Church of *St. Peter*, accounted the oldest Church in *London*; the Church of *St. Michael* now rebuilt and bravely adorned; also the South end of *Finch-lane*, and the North end of *Burche-g* is in this Ward.

8. *Langborn* Ward, so termed of a Bourn or Brook of sweet Water that ran in it; in which is *Fenchurch-street*, *Lombard-street*, half of *Lime-street*, in which was Pewterers-Hall; *Dionys Back-church*, half of *Birching-lane*, some few Houses in *Philpot-lane*, *St. Clements-lane* down to *St. Clements Church*,



Church, *St. Nicholas-lane* down beyond *St. Nicholas Church*; a small portion of *Abchurch-lane*, part of *Beerbinder-lane*, *Alballows-Lombard-street*, *St. Mary Walnoth*.

9. *Billingsgate Ward*; the Ornaments of the Ward are *Billingsgate*, that giveth name to the Ward; then *Somers-key*, *Smarts-key*, and *Boss-all*, *St. Mary hil-lane*, in which is the beautiful Church of *St. Mary on the Hill*, *St. Margaret-Pattens-lane*, or *Rood-lane*, *Pudding-lane*, *Love-lane*, *St. Andrew-Hubbert* in *Eastcheap*, *Buttolph-lane*.

10. *Bridg Ward* within; the Streets and Ornaments of this Ward, are *Fish-street*, the Church of *St. Magnus*, *St. Margarets New Fish-street*, where is the New Column or Monument erected, near the place where the dreadful Fire began, Sept. 2. 1666. This Monument, *St. Leonard-Eastcheap*, *Grass-church-street*, the Old Swan, *Fishmongers Hall*, *Drinkwater-wharf*, *Fresh-wharf*, anciently so called; part of *St. Martins-lane* in *Thames-street*, part of *St. Michaels-lane*, and all *Crooked-lane*.

11. Ward is *Candlewick Ward*; in this Ward is *Eastcheap*, a *Flesh-market* for Butchers, a little part of *St. Clements-lane*, a great part of *St. Nicholas-lane*, *Abchurch-lane* almost wholly of this Ward, *St. Martins-lane* most part of this Ward, *St. Lawrence Poultry-lane*.

12 Ward is *Walbrook Ward*; in this Ward is *St. Swithins-lane*, next *Salter's Hall*, *Walbrook* the *Stocks Market*, four or five Houses up into *Lombard-street*, *Beerbinder-lane*, part of *Bucklers-bury*.

13. Ward is *Dowgate Ward*; in it is the *High-street Dowgate*, here is *Skinner's Hall*, *Tallow-chandlers Hall*; then *Elbow-lane*, in which was  
Innholders

Innholders Hall, *Chequer-lane* or *Alley*; *Fryer-lane*, in it was *Joiners Hall*; *Grantham-lane*, the *Steel-yard*, *Church-lane*, *Albhallows the Great*, *Haywharf-lane*, *Albhallows the Liss*, *Cold-Harbor*, *Dyers Hall*, *Ebgate-lane*, *Bush-lane*, *Suffolk-lane*; in it is *Merchant-Taylors Free-School*.

14. The *Vintry Ward*; in this Ward is *Three-Cranes-lane*, then *Church-lane*, *Broad-lane*, in this is *Parish-Clerks Hall*; *Stodries-lane*, in this is *Vintners Hall*; *Anchor-lane*, here is the *Plummers Hall*; then is *Worcester-place*, in this is the *Fruiterers Hall*; *Royal-street*, and *Colledg-hill*; the *Tower-Royal*, that giveth the name to the Street; *Horse-bridg-street*, in this is the *Cutlers Hall*; *Knight-Riders-street*, *Ipres-Inn*, *Kerion-lane*.

15. Ward is *Cordwayner Ward*; in this Ward is *Budg-Row*, *Turn-basi-lane*, part of *Wringwren-lane*, *Cordwayners-street*, *Bow-lane*, *Basing-lane*, *St. Siches-lane*, the South side of *Needlers-lane*, the South end of *Soper-lane*, *Goose-lane* in *Bow-lane*, the South part of *Watling-street*.

16. Ward is *Cheap Ward*; in which is the *Poultry*, and here also is the *Poultry-Compter*; *Cony-hoop-lane*, at the end stood *Grocers Hall*, part of *Old Jewry*, *Bucklersbury*, *Needlers-lane*, part of *Soper-lane*; *Cheapside*, here was a great Market for all sorts of Provisions, which is now removed to *Hony-lane Market*; the *Mercers Chappel* and *Hall*, then *Ironmongers-lane*, in which is *Blossoms-Inn*; next *Hony-lane*, *Cateaten-street*, in this is *Guildhall*, wherein the Courts for the City are kept.

17. VVard is *Coleman-street VVard*, part of *Old Jewry* is in this Ward; *Lothbury*, in this Street is *St. Margarets Church*, and *Founders Hall*; in *Old Jewry*, the Church of *St. Olaves* upwel;

*upwel*; then *Coleman-street*, in this Street is the *Armorer's Hall*.

18. Ward was *Basinghal* Ward; here stand the *Masons Hall*, the *Weavers Hall*, the *Girdler Hall*; *Blakwell Hall*, a Market for all sorts of *Woollen Cloaths*, whereto all Country-men bring their *Woollen Manufacture*; then the *Cooper Hall*.

19. Ward, *Cripplegate* Ward; in this Ward are these Streets, *Aldermanbury*, *Milk-street*, *Gasspall-lane*, part of *West-Cheap*, *Love-lane*, *Lad-lane*, *Wood-street*, *Addle-street*, *Philip-lane*, *Huggin-lane*, *Maiden-lane*, the East side of *Guthorns-lane*, *Staining-lane*, *Silver-street*, the North-east side of *Monkswel-street*; these within the Walls were the bounds: *Moor-lane*, with all the Alleys, *Little Moorfields* are of this Ward; more than half of *Grub-street*, *Whitcross-street* to *Beech-lane*, *Radclyffe-street*, with a part of *Golding-lane*, *Beech-lane*, and *Barbican-street*, more than half thereof towards *Aldersgate-street*; *Sion Colledg*, in which there was a stately Library, and Alms Houses founded for 24 poor People, by Doctor *Thomas White*, and his Executor Mr. *John Simpson*; the Parish-Church of *St. Alphage* (not consumed) the Counter, *Wax-Chandlers Hall*, *Haberdashers Hall* in *Maiden-lane*.

20. Ward is that of *Aldersgate*; *Lillypot-lane*, the West side of *Guthorns-lane*, *Kery-lane*, *St. Martins*, *Aldersgate-street* without the Gate, where is *Peter-house* (the Bishop of London's Seat) and *Little Britain*; *Goldsmiths Hall*; without the Gate in *Aldersgate-street* on the East side, is *Cooks Hall*: in this Ward are many stately Houses for Noble Men and Gentry.

21. Ward is *Faringdon Ward* within; in this Ward is *Gunthrams-lane*, in which is *Embroiderers Hall*, *Sadlers Hall*, *Fosters-lane*, and *St. Forsters Church* rebuilt, *Barber-Chirurgions Hall* in *Monkswel-street* near *Cripplegate*, *Pentecost-lane*, *Butchers-Hall-lane*, in which was *Butchers Hall*, *Christ-Church*, the West side of *Friday-street*, the *Old Change*, the North Church-yard of *St. Pauls*, and the Cathedral it self, the School of *St. Pauls*, *Pater-noster-Row*, the West side of *Ave-Mary-lane*, *Grand-lane*; on the North of *Ave-Mary-lane* is *Stationers Hall*, *Physicians Colledg*, *Martins Church* by *Ludgate*, *Black-fryers*, *Panyer-alley*, *Ivy-lane*, *Warwick-lane*, *Blowbladder-street*, *Newgate-market*, and *Newgate*.

22. Ward is *Bread-street Ward*; wherein is *Bread-street*, the East part of *Friday-street*, *Watling-street*, part of *Knight-Riders-street*, *Distaff-lane* in which is *Cordwainers Hall*

23. Ward is *Queen-bith Ward*; in this Ward is *Trinity-lane*, or *Spooners-lane*, called also *Huggen-lane*, *Breadstreet Hill*, *Fye-foot-lane*, *Desborn-lane*; *Little-Trinity-Lane*, where is *Painter-stainers Hall*, *Old Fish-street*, *Lambert-Hill*, *Pyel-lane*, *Towns-end-lane*, *Queen-bith*, *Salt-wharf*, *Stew-lane*, *Brook-wharf*, *Broken-wharf*, *Triglane*, and *Bull-wharf*.

24. Is *Castle-Baynard Ward*; in this Ward is *Crued-lane*, the East part of *Ave-Mary-lane*, part of *Pater-noster-Row*, the East side of *Warwick-lane*, *Peters-hill-lane*, *Pauls-wharf*, *Addle-hill*, *Carter-lane*, *Do-little-lane*, *Sermon-lane*, the South Chain of *Pauls Churchyard*, and the South part of the Churchyard it self, *St. Peters Pauls-wharf*, *Baynards-Castle*, where was the Kings great Wardrobe; here is also the *Heralds Office*, *Doctors Commons*, and *Blacksmiths Hall*.

25. Ward

25. Ward is *Faringdon Ward* without; in this is *Guilt-spur-street*, the Church of *St. Sepulchre*, *Pye-corner*, *Cock-lane*, *Holborn-Conduit*; *west-Smithfield*, in it standeth the Hospital of *St. Bartholomew*, *Duck-lane*, *St. Bartholomews Close*, part of *Long-lane*, part of *Chick-lane*, *Smithfield Pond*, *Cow-lane*, *Snow-hill*, to the Bishop of *Eltham* House, *Furnivals-Inn*, *Staple-Inn*, *Barnards-Inn*, *Fetter-lane*, *Thavies-Inn*, *Shoote-lane*, the Church of *St. Andrews* in *Holborn*; then *Old Bailey*, where is the Sessions House for *London* and *Middlesex*; and also *Fleet River*, formerly a small Ditch or Rivolet, but now made a Navigable River to *Holborn Bridge*, with spacious Streets on both sides; on the East side of which is *Fleet-lane* and the *Fleet Prison*, *St. Dunstons* in the West, *Cliffords-Inn*, the South end of *Chancery-lane*, *Sergeants-Inn*, even to the *Rolls Liberty*, and *Jack-napes-lane* West, part of *Shear-lane* the two Temples, *White-Fryers*, *Water-lane*, *Salisbury-Court*, *St. Bridgets* or *Brides Church*, *Bridewel-lane*, and *Bridewell*.

26. Ward is *Bridg Ward* without; in this are long *Southwarke*, *St. Georges Church*, *St. Olave-street*, *Bermondsey-street*, *Kent-street*, *Blackman-street*: the Antiquities of it are *Bermondsey*, an Abbey of Black Monks, *St. Mary Overies*, a Priory of Canon Regulars; *St. Thomas*, an Hospital for the Poor; the *Lock*, a Lazare House in *Kent-street*; there be in it these five Prisons, the *Clinck*, the *Compter*, the *Marshalsey*, the *Kings-bench*, the *White-lion*: Here is *Winchester-house*, *Battle-bridge*, the *Bridg-house*, the Store-house of Grain for the Service of the City, and the Bear-Garden.

Every

Every Ward hath a peculiar Alderman, as an Overseer or Guardian assigned thereunto, who hath a greater latitude of Power than any ordinary Justice of Peace. This Alderman hath one Deputy, and in some Wards more; there are also a certain number of Common-Council-Men, Constables, Men of the Ward-Mote-Inquest, Scavengers, some more, some less, with Beadles belonging to every Ward. This last Ward differs from all the rest in this, That the Alderman appointed here hath three Deputies, but no Common-Council-Man. In this Ward is a Bayliff also, for execution of Legal Process, and other Affairs under the Government of the City of London.

This City, for Divine Worship (before the late dreadful Conflagration, on *Sunday* the second of *September* 1666, and continued until *Wednesday* following; in which space of time two thirds within its Wall and Freedom was consumed) had 125 Parish-Churches, the most stupendous Fabrick of which, was the Cathedral of *St. Pauls*, founded by *Ethelbert* King of *Kent*, 610. It was the Bishops See of *London*, endowed with fair Revenues and Livings; the proportion of this Building was, 690 foot in length, 130 foot in breadth; the height of the West erected Roof from the ground 102, the new Fabrick from the ground was 88 foot; this was the only remaining Work of the English Saxons in *London*, the which is now rebuilding.

The Inns of Court and Chancery belonging to this City are twelve, viz. the *Inner* and *Middle Temple*, *Grays Inn*, and *Lincolns Inn*, which are called Inns of Court; and these Inns are taken up by the Benchers, Barresters, and Students at Law.

Law. There are also two other Inns of Court, which are called *Sergeants Inn*, one in *Chancery lane*, the other in *Fleet-street*, where the Judges and Sergeants have their Lodgings. The Inns of Chancery are, *Cliffords Inn*, *Clements Inn*, *Staple Inn*, *Furnivals Inn*, *Lions Inn*, *Bernards Inn*, and *Thavies Inn*; all which are inhabited by Attorneys and Solicitors at Law.

*The Courts belonging to the City of London.*

The *Hustings Court*, is the House of Causes or Pleadings; this Court preserveth the Laws, Rights, Franchises, Customs and Dignities of the City; this Court is held *Tuesday* as formerly.

The Court of the Lord Mayor and Aldermen, a most ancient Court of *Record* for all Matters of Law and Equity: There is the Inner Court, where the Lord Mayor and Aldermen sit in Council on *Tuesday* and *Thursday* weekly; and the Outer Court, held every day (but Holydays, and certain other times of the year) for Proceedings at Law.

The Court of *Orphans*.

The two Sheriffs Courts, one for each *Compter*, *Wednesday* and *Friday* for Tryal of *Wood-street*, and *Thursday* and *Saturday* for the *Poultry*.

The Court of *Common Council*, for making of Laws, and transacting of other Matters of public concernment to the state of the City.

The *Sessions of Peace*, held ordinarily once a month throughout the year.

The Court for the *Conservation* of the Water and Rivers of *Thames* and *Midway*.

The

The Court of the *Coroner* and the *Easchbetor*.

The *Chamberlains* Court for Apprentices.

The Court of *Requests*, commonly called the *Court of Conscience*; All which Courts are kept within the *Guildhall*, *London*.

The Sessions of *Oyer* and *Terminer*, and Goal-delivery of *Newgate*, for the City of *London* and County of *Middlesex*, holden at *Justice-Hall* in the *Old Baily*; whereof the Lord Mayor is the Chief Judg, and hath power of Reprieving, &c.

The Court of the *Tower* of *London*; held within the verge of the City before the Steward by prescription, of Debt, Trespass, and other Actions. All which Courts are kept within the *Guildhall* *London*; a fair and large Structure for the negotiating of the Affairs of the City.

The Court of *Policies* and *Assurances* to Merchants that Venture and Traffick on the Seas, where Ships and Goods are Ensured at so much in the Hundred, in the *Royal Exchange*.

The Court of *Halmite*, or *Hall-Court* for every Company in *London*, appropriate to each Hall they belong.

The Court of *wardmote*, or *wardmote Inquest*, for every *VVard*; the Inquest consisteth of twelve or more, as the custom of the *VVard* is, chosen in each *VVard* *St. Thomas's* day.

Besides these Structures are several others, as the *Charter house*, or *Sutton's Hospital*, a fair and large Building, being one of the noblest Hospitals in *England*, in which are constantly maintained 80 old Men and 40 Boys, who have generous Education bestowed on them, and after disposed of, either to the University or to Trades.



*Dollers Commons*, the Habitation of the *Cilians* that practise the Civil Law.

The *Heralds Office*, or Colledg, for preserving Genealogies of Families, Coats Arms, &c.

The *Colledg of Physicians*, a fine new built Structure; in which Colledg there is a President, four Censors, and eight Elects, to whom the management of Affairs of the said Society is committed.

The *Halls* belonging to the several Companies, which are most of them very fair and large Structures.

There are four Free-schools in this City; The Free-school of *St. Pauls*, now built in ample manner, and richly endowed *Anno 1512*, by *Dr. Colet* Dean of *St. Pauls*, for 153 poor Men Children, for which there was a chief Master, and Usher, and Chaplain ordained.

Moreover, in the year 1553, after the Erection of *Christ's Hospital*, which arose out of the ruin of the *Grey Fryers*, that stood there; a great number of poor Children of the City taken in, and a fair School appointed at the Charge of the City, though *Edward the Sixth* bears the name of the Patron: Also another School was founded in *Christ's Hospital*, at the Charge of the Lady *Rawsey*. There is also another lately erected, by his Majesties Liberality, for the instructing of forty Boys in Geometry, Navigation, and other parts of the Mathematicks, yearly, for ever.

*Anno 1561* the Merchant-Taylors of *London* founded a School in the Parish of *St. Lawrence Poultny*, near *Thames street*.

*Anno 1579*, *Sr Thomas Graham* gave the *Royal Exchange*, with all the Buildings thereunto appertaining,

the Certaining, viz. the one Moiety to the Mayor and Commonalty of *London*, and their Successors; and the other moiety to the *Mercers*, to find four to read Lectures of *Divinity*, *Astronomy*, *Musick*, and *Geometry*, within that dwelling in *Bishopsgate-Street*, called *Gresham-House* or Colledg, and to bestow 50 pounds *per Annum* to every Reader: the *Mercers* also are to find three Readers in the same place; that is, the *Civil Law* Reader, *Physick* and *Rhetorick*, and every Reader to have 50 pounds yearly stipend. These Lectures are to be read every day in the week in Term-time (Sundays excepted) at nine a clock in the Morning, in *Latine*, and at two of the clock in the Afternoon in *English*; only the *Musick* Lecture at ten on *Saturday* in the Morning, and at three in the Afternoon. Sir *John Cutler* also set up a Lecture for *Mechanicks*, at two of the clock, on so many *Fridays* after the Term, as there is weeks in the Term.

its House of Correction, *Bridewell*, for Vagabonds and Idle Persons.

Its Sessions House for Malefactors. And its New *Bethlehem* in *Moortfields*, for Lunatics.

All which are fair & large Buildings.

Another Glory of the City of *London*, which must not be omitted, is the River of *Thames*.

This famous River taketh the Head or Spring out of the flank of a Hill in *Cotswold-Downs*, about a mile from *Tetbury*; from hence by many Meanders, and meeting with other Streams, she

G

arrives

arrives to Oxford, then to Abington, to Wallingford, Reading, Marlborough, Maidenhead, Windsor, Eaton, Chertsey, Staines, Kingston, Richmond, Weybridge, Mortlake, Putney, Chertsey, Lambeth, Westminster, and so to London, and thence to Gravesend; and thus she comes sporting along from her fount source, about nine-score miles, before she embosoms her self in the Arms of Neptune; to which we may add her convenient distance from the Sea; the wholesomeness of her Water; her multitude of Ships, and smaller Vessels; her stately Palaces on both sides of her Banks; her variety of all sorts of Fish; and the infinite number of Families that are maintained by this River.

### Of London Bridge.

Quite over the River of *Thames*, near unto the Tower, there is built a most sumptuous and magnificent Bridge, built upon nineteen Arches of Stone, containing in length one quarter of a mile; upon which there are most sumptuous Houses builded on both sides, and a Draw-Bridge in the middle; large Vessels, when they have struck Sail, may pass under the Arches. This Bridge hath been several times rebuilt, and hath twice in this Age been in part consumed by Fire; yet the magnificence thereof exceeds all the Bridges that Story makes mention of.

*Of the Tower.*

The stately and strong Tower of *London*, it's a strong Fort or Citadel, which secures both the City and the River; it serves not only to Defend but to Command either upon occasion; It is the Treasury for the Jewels and Ornaments of the Crown; the great Archieve which conserves all the old Records of the Courts of Justice at *Westminster*; It is the place for the Royal Mint, for the Coyneage of Gold and Silver; it is the chief Magazine and Armory, or Arsenal of the whole Land for Martial Engines and Provision: In it also is the Brake or Rack: And lastly, It is a great Ornament both to the River and the City.

*Of Fresh Water Rivers, Aqueducts, Conduits, Fountains, &c. belonging to the City of London.*

Before the Conquest, and long after, *London* was watered with a Water called *Wallbrook*, running through the midst of the City, now a Street, receiving the same name; and by another Bourn or Water running through *Langborn Ward*, watering the East part. In the Suburbs Westward, was another great Water called *Old Bourn*, now *Holborn*. In the other part of the Suburbs were three principal Wells, viz. *Holy well*, *Clements well*, *Clarks well*; and near unto this five smaller Wells. In *West-Smithfield* there was *Horse-Pool*, and by *Cripplegate church*

*Crowders well*; but most of these are now stopp'd up: and by the admirable VVork of Sir *Christopher Middleton*, the VVater being brought from *Artwell Spring* by *ware* to *London*, it runs in *Pipes* through all the *Streets* of the *City*, and by small *Pipes* into almost every *Man's House*. To which we may add the several VVaterhouses built by the *Thames*, which serve to convey VVater to their adjacent places.

The *Inhabitants* of *London* are sufficiently furnished with *Provisions*, for besides the several *Shambles* every where dispersed up and down, there are these *Markets*, *Leaden-hall Market*, the *Stocks Market*, *Hony-lane Market*, *Newgate Market*, *Clare Market*, *Southampton Market*, *St. James Market*, *Westminster Market*, and *Ratcliff Market*.

To conclude, *London* is a *City* of great fame for its *Trade* and *Commerce* with all *Nations* in the known VVorld; and if we consider its *Antiquity*, *Riches*, *Jurisdiction*, *Situation*, its *Populousness*, its good *Government*, the ingenuity of its *Inhabitants* in *Arts*, *Manufactures*, and *Martial Affairs*; It may deservedly be compared with any *City* of the highest rank in the whole VVorld.

By this brief Description of these two Famous Cities of London and Westminster and River of Thames, you may conceive of its magnitude in some measure, as Hercules may be judged by his Foot; But if you would have a farther inspection into them, there is lately Engraven a Map in Copper, and Printed in a large sheet of Royal Paper, in which is accurately described, all the Streets, Lanes, and Common passages in these two Cities, viz. From St. James's to Black Wall, as they are now made and altered since the late Dreadful Fire. The Price of which Map is but 12 d. and is to be had at Mr. Robert Mordens, at the Sign of the Atlas in Cornhil, near the Royal Exchange in London.

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### Memorable Casualties, and other Remarkable Things and Passages hapning in London.

In the 20th year of William the Conqueror, so great a Fire hapned in London, that from the West Gate to the East, i. e. from Ludgate to Aldgate it consumed all Churches and Houses,

together with the Cathedral Church of St. Paul.

In the 4th year of *Will. Rufus*, on the 18th *October* (being *St. Luke's Day*) about 600 Houses were thrown down with Tempest, and the Roof of *Bow Church* in *Cheapside* was raised, so that in the fall, six of the Beams being 27 foot long piece, were driven so deep into the ground (the Street being then not Paved) that not above 1 foot remained above ground in sight, and yet the whole frame kept together in the same order as they were placed (by the Workmen) on the Roof it self.

In the year 1186. and in the Reign of *Henry* the 2d. *London* was Paved.

In the 10th year of *Richard* the First, was *London* first Governed by a Mayor and Sheriffs.

In the year 1209. and in the Reign of *K. John*, *London Bridge* was built with Stone.

In the 17th year of *Henry* the 3d. Five Sum appeared at one time together, after which followed so great a Dearth, that People were constrained to eat Horsetlesh and Barks of Trees, and in *London* 20 Thousand were starved for want of Food.

In the 27th year of *Edward* the First, the King's Palace at *Westminster* and the Monastery adjoining were Burnt.

In the same 27th year of his Reign, an Act was made by the Common-Council of *London* (with the King's consent) concerning the price of Victuals, viz.

A fat Cock three half-pence. 2 Pullers the same. A Goose 4 d. A Mallard 3 half-pence. A Pheasant 4 d. A Heron 6 d. A Plover 1 d. A Swan 3 s. A Crane 1 s. 2 Wood-Cocks 3 halfpence. A fat Lamb (from *Christmas* to *Shrovetide*)

*Shrewtide*). 16 d. and all the year after for 4 d. And VVheat this year was so plentiful, that a Quarter was sold for 10 Groats.

In the 8th year of *Edward* the 2d. was so great a Dearth, that Horses and Dogs were eaten, and Thieves in Prison plucked those in pieces that newly came in amongst them, eating them half alive; this Famine continued 3 years, and brought in the end such a Pestilence, that the living scarce sufficed to Bury the dead.

In this Kings Reign digging a Foundation of a Work about *St. Pauls* in *London*, was found above 100 head of Oxen and Kine.

In the year of our Lord 1348. a Plague began in *London* about *Alballontide*, and continued till the year 1357. (which is 9 years) where it was observed, That those that were born after the beginning of this Mortality had but 28 Teeth, whereas before they had 32.

In *Anno* 1411. *Guild-hall* in *London* was built.

In the 4th year of *Edw.* the 3d. A Solemn Tournament or Jousting, which lasted three days, was held in *Chappside London*, near to *Soper-lane*, where a Scaffold was erected for the Queen *Philippa* and her Ladies to sit on to see the Jousting, which Scaffold fell, and (though there was no hurt done) the King threatened to punish the Carpenters that erected it for their neglect, till the Queen (upon her knees) intreated pardon for them.

In the 11th year of his Reign was so great a Plenty, that (in *London*) A Quarter of Wheat was sold for 2 s. A fat Oxe for a Noble. A fat Sheep for 6 d. Five Pigeons for a Peny. A fat Goose for two Pence. A Pig for a Peny.



In the 14th year of *Richard* the 2d. on *Christmas* day, a Dolphin was taken up at *London* Bridge of a monstrous growth, and 10 foot long.

In a Parliament time in this Kings Reign, a certain Image was made of Wax by Necromancy, which at an hour appointed uttered these words, *The Head shall be cut off. The Head shall be lift up aloft. The Feet shall be lift up above the Head.*— This Parliament was called the Marvellous Parliament.

In the 3d year of *Henry* the 5th upon *Candlemas* Day, 7 Dolphins came up the River of *Thames*, whercof 4 were taken.

Upon the 8th of *November*, in the 7th year of *E. Henry* the 6th. the Duke of *Norfolk* passing through *London* Bridge, His Barge being set upon the Piles, overwhelmed so, that 37 persons were Drown'd, and the Duke (with some others that escaped) were saim to be drawn up with Ropes.

In the 18th year of *Henry* the 6th. All the Lions in the Tower died. And upon the 18th day of *July* in the same year, the *Postern Gate* between the two *Tower Hills* sunk (by night) above 7 foot into the Ground.

In the 10th year of King *Henry* the 7th in the digging a new Foundation in the Church of *St. Mary Hill* in *London*, the Body of *Alice Hackney* who had been Buried in that Church 175 years before, was found whole of Skin, and the Joynts of her Arms pliable, her Corps was kept above ground 4 days without annoyance, and then Buried again.

In the 15th year of his Reign was a great Plague, of which there died in *London* in that year 30 Thousand persons.

In the 9th year of *R. Henry the 8th.* there happened a Sweating Sicknes, whereof a number of People died, especially in *London*, so thar in 3, and sometimes in 2 hours it took away mens lives. It began in *July*, and continued till the middle of *December*.

In the 20th year of his Reign in the end of *May*, began another Sweating Sicknes in *London*, which infected all places of the Realm.

In the 27th year of *Henry the 8th.* upon *Tuesday* in *Easter VWeek*, *William Foxley* Pot-maker for the Mynt of the Tower of *London* fell asleep, and could not be waked with pinching or burning, till 14 days after; and when he awaked, was found (in all points) as if he had slept but one night, and he lived 40 years after.

In the second year of *Edward the 6th.* *St. Anns Church* by *Aldersgate* in *London*, was consumed by Fire.

In his 5th year was a Sweating Sicknes again, more violent than those foregoing, for in the first VWeek it began in *London*, there died there 800 persons, and it was so violent that it took men away in 24 hours, sometimes in 12, and some in less. In this Sicknes (besides divers Persons of Quality and account) there died two Sons of *Charles Brandon Duke of Suffolk*, both dying within an hour one of another, and in such order, that both of them died Dukes.

In the 2d year of *Q. Mary*, on the 15th of *February*, in the Sky appeared a Rainbow reversed, i. e. the Bow downwards, and the ends upwards. Also 2 Suns shined at one time being a good distance asunder.

In the 4th year of her Reign, Burning Agues and other strange Diseases took away very many

people, so that (in *London*) between the 20th of *October*, and the last of *December* there died seven Aldermen.

In her 5th year, upon the last of *September*, there fell such great store of Rain, that *Westminster* Hall was full of Water, and Boats were rowed over *Westminster* Bridge into *King-street*.

In the 3d year of *Q. Elizabeth*, the Spire of *St. Paul's Cathedral* in *London*, being 260 foot high above the Stone-work, being made of Wood and covered with Lead, was with Lightning burnt down, together with the Roof of the Church and Steeple, and all in less than 5 hours time. Also in this year of her Reign, were produced many monstrous Births, viz. a Mare brought forth a Foal with two Heads, and a long Tail growing out between the two Heads. A Sow farrowed a Pig with 2 Bodies, 8 Feet, and but one Head.

In her 6th year, a great Pestilence raged in *London*, whereof there died there in one year 21 Thousand and 5 Hundred persons.

In her 8th year, there died in *London* in 10 Months space 7 Aldermen.

In her 15th year, appeared the new Star or Comet in *Cathadra Cassiopea*.

In her 17th year, the River *Thames* Ebb'd and Flowed twice in one hour. And upon the 9th of *September*, the Heavens seemed to be all on fire.

In her 26th year, was a great Plague in *London*, of which there died (besides the Lord Maior, and three Aldermen) 17 Thousand 8 hundred and 90. and *Michaelmas* Term was held at *St. Albans*.

In the first year of *R. James*, the Plague was so violent in *London*, that from the 23th of *December* to the 12th of *December* following, there died in *London* and the *Liberties* 38 thousand 244 persons, whereof of the Plague 30 thousand 568, of which in one Week 3 thousand and 90.

In his 3d year, a great Porpus was taken at *West Ham*, a mile and half within the Land, and a few days after, a Whale was divers times seen above the Water in the River of *Thames*, which was judged to exceed the biggest Ship upon the River, but tasting the fresh Water retired into the Sea.

In his 6th year, 1609. A Frost began in *December*, and lasted till *April* following.

In the 12th year of his Reign, the New-River Water was brought to *London*.

In the year 1623. on *Friday* Octob. 24. A Romish Priest Preached in the Afternoon at *Hunsdon* House in the *Black Fryers* *London*, in an upper Chamber, where 300 persons were assembled to hear him, when about the middle of the Sermon a great part of the Floor brake and fell down, in the fall whereof the Priest was slain, and near 100 of his Auditors, and as many more maimed.

In the 7th year of King *Charles* the First, upon the 29th of *May*, a Star appeared visible at Noon, the Sun shining clear, at which time the King rode to *St. Paul's Church*, to give thanks for the Queens safe delivery of her second Son, Prince *Charles*, now our most gracious Sovereign, whom God grant long to Reign over us.

In the 8th year of his Reign, near one half of the Houses upon *London Bridge* were burnt to the tops of the Arches.

In the year 1643. The most Magnificent *Cris*  
in *Chappide London*, was demolished.

In the 17th year of *K. Charles the Second*. Be-  
gan a dreadful Pestilence in the City of *London*.  
continuing from the beginning of *May* till the  
end of *December*, where there died in *London* and  
within the Bill of Mortality, of the Plague, and  
of other Diseases 97306. besides many more not  
taken account of.

On the 2d, 3d, 4th, 5th of *September*, in the  
18th year of his Reign, in the space of three  
days, were in *London* consumed by Fire Fourscore  
and Ten Parish-Churches, and above Thirteen  
Thousand Dwelling-Houses.

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*Dorfolk.*

# Norfolk,

**T**He County of *Norfolk* is bounded on the East by the German Ocean. On the West by *Cambridgehire* and *Lincolnshire*. On the South by *Suffolk*. And on the North by the German Ocean.

It containeth in length 50 Miles. In breadth 35. And in Circumference 145 Miles.

The Temperature of the Air in this County is very sharp, especially in the Champion and near the Sea, and the Spring and Harvest here are very late.

The Soil in many places is very good, but generally of Clay or fat Chalk. And although it be healthy in some places, yet by composture of Sheep, the Heaths are made mighty Rich for Corn, so that when they are laid again from bearing of Corn, they yield a more sweet and plentiful feeding for Sheep.

The Chief Commodities of this County are, Stuff, Stockings, Wool, Corn, Coals, and Conies. Herrings and other Fish.

It is in the Diocesa of *Norwich*, and hath in it 660 Parishes.

Out

Out of it are Elected 12 Members to sit in  
Parliament.

Knights	2	Yarmouth	2
Norwich	2	Thetford	2
Kings-Lynn	2	Castle-rising	2

Its Division is into 31 Hundreds, viz.

Smethdon,	Foreboce,
Brothercross,	Humbleyard,
North Greneboe,	Hensteade,
Halfe,	Loe,
North Erpingham,	Clavering,
Tunstad,	Earshaw,
Happing,	Depwarde,
West Flegg,	Dyffe,
Blowfield,	Guiltcrosse,
Tawatham,	Shorpam,
South Erpingham,	Wayland,
Eynsford,	South Greneboe,
Gallowe,	Walsham,
Freebridge,	Clackelosse,
Laundiche,	Grymshoote.
Milforde,	

And

And in these Hundreds are 28 Market-Towns, viz.

Lyn, Tues. & Sat.	Yarmouth, Sat.
East Harling, Tues.	Ipsford, Sa.
Foulsham, Tues.	Hingham, Sa.
Caſton, Tues.	New Bakenham, Sa.
Norwich, W. F. S.	Swafham, Sa.
Harlſton, Wed.	Downham, Sa.
Watton, Wed.	Holt, Sa.
Attlebury, Thurs.	Barnham, Market, Sa.
Fakingham, Thu.	Cromer, Sa.
North Walsham, Th.	Repham, Sa.
Dis, Frid.	Aleſham, Sa.
Wyndham, Fr.	Worſled, Sa.
East Deareham, Fr.	Secby, every second
Snettſham, Fri.	Monday.
Walſingham, Fri.	

Attlebury,  
Southwold,  
Winfield, } Three New Markets.

The Sea-Coaſts of this County are very fortunate in Fiſh, and on theſe Coaſts are very good Harbours, of which *Lyn* and *Yarmouth* are the Chief, both of them of great Traffick. And *Wells* and *Blackney* are next in eſtimation.

The chief place in this County is the ancient City of *Norwich*, lying in the Latitude of 52 deg. 12 min. and bears from *London* N E. by N. and is diſtant therefrom 90 miles. Thus,

From



From London to Waltham Cross 12. to Ware 20. to Puckeridge 24. to Barkway 31. to Witleford Bridge 41. to New-Market 53. to Thetford 69. to Attleborough 79. to Windham 84. to Norwich 90. But by a more accurate admeasurement upon the Road, it is distant 108 miles.

It is a City flourishing in Peace, Plenty, Wealth and Honour; It is situate upon the River *Hittum* in a pleasant Valley, but upon rising ground. In the 17th year of K. *Stephen* it was founded and made a Corporation. In *Edward* the First's time inclosed with a fair Wall. It was first Governed by 4 Bailiffs. Then by *Henry* the 4th in Anno 1403. erected into a Majoralry and County.

The Arms of this City are, Gules, a Castle triple Towred Argent, in Base a Lyon of England, or Passant Gardant, Or.

*Lyn*, also in this County having been an ancient Borough under the Government of a Bailiff, was by K. *John* made *Liber Burgis*, who gave them a Cup, which to this day honoureth their Corporation. *Henry* the Third enlarged their Charter, and granted them to choose a Maior *Loco Præposito*, unto whom K. *Henry* the 8th added 12 Aldermen, a Recorder and other Officers, and the bearing of a Sword before the Maior, and further he changed their Name from *Maior & Burgensis Lyn Episcopi*, to *Maior & Burgensis Lyn Regis*.

*Yarmouth* being the Key of the Coast, seated by the Mouth of the River *Year*, and is an ancient Member of the Cinque Ports, being very well built and fortified. This Town growing populous, was by K. *Henry* the 3d, made a Corporation under 2 Bailiffs.

The Earls and Dukes of Norfolk since  
the first Constitution.

*Richard Gaier*, E. of Norfolk,  
*William of Boloign*, E. of Norfolk,  
*Hugh Bigod*, E. of Norfolk,  
*Thomas Brotherton*, E. of Norfolk,  
*Tho. Monbray*, D. of Norfolk,  
*Richard of Shrewsbury*, D. of Norfolk,  
*L. Howard*, D. of Norfolk,

Things Remarkable in this  
County.

This County of *Norfolk* hath been infested with two remarkable Rebellions. The first of them was commenced by *John Litister* a Dyer in *Norwich*, calling himself King of the Commons, who led 50 Thousand Soldiers into the Field; and forcibly carried the Lord *Morley* and *Seales*, and other Knights besides, and caused them to serve him at his Table: but he was shortly overthrown by *Henry Spencer* Bishop of *Norwich*, and deservedly Hanged, Anno 1381.

The other was under the leading of *Robert Ket*, a Tanner of *Windham*; who in a Conflict forced the Lord *William Par*, Marquess of *Norshampton* to flight, and slew the Lord *Sheffield* in the Field; but (after many Outrages done to the City of *Norwich*) was taken by *John Dudley*, E. of *Warwick*, having 5000 of his followers  
 slain,